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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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BENGAL LAMPS

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

SOCRATES

"The Oracle," he said, "chose me as the wisest Athenian because I am the only one who knows that he doesn't know anything."

This attitude of sly and slightly mischievous humbleness gave him a terrific advantage in an argument. Pretending that he himself didn't know the answers, he would badger people with questions, and lead them to make astounding admissions!

Socrates was the evengelist of clear thinking. He went about the streets of Athens preaching logic—just as 400 years later Jesus would go about the villages of Palestine preaching love. And like Jesus, without ever writing down a word, he exercised an influence over the minds of men that a library of books could not surpass.

He would go stright up to the most prominent citizen, a great orator or anybody, and ask him if he really knew what he was talking about. A distinguished statesman, for instance, would have wound up a patriotic speach with a peroration about courage, about the glory of dying for one's country. Socrates would step up to him and say, "Forgive my intrusion, but just what do you mean by courage?"

"Courage is sticking to your post in danger!" would be the curt reply.

"But suppose good strategy demands that you retire?" Socrates would ask.

"Oh well, then, that's different. You wouldn't stay there in that case, of course."

"Then courage isn't either sticking to your post, or retiring, is it? What would you say courage is?"

The orator would knit his brow. "You've baffled me—I'm affraid I don't exactly know."

"I don't either," Socrates would say. "But I wonder if it is anything different from just doing the reasonable thing regardless of danger."

"That sounds more like it," someone in the crowd would say, and Socrates would turn towards the new voice.

"Shall we agree then—tentatively of course, for it's a difficult question—that courage is steadfast good judgement? Courage is presence of mind. And the opposite thing is presence of emotion in such force that the mind is blotted out?"

* * *

Mr. Nehru's Planning Commission require a Socrates to put them in their place.

Ed.

THE BEAVER

Clearing out a stream at an air force base in the United States, a bulldozer operator came across a family of beavers. While he was away having lunch, the beavers fenced in his bulldozer!

* * *

Mr. Nehru should have a beaver in his Planning Commission. Ed.

THE APE TEST

An ape who was used to assist in tests on a high-speed rocket track objected to being strapped on to the rocket sled. He was quietened by a technician who gave him a banana. No sooner had the ape begun to eat the banana, however, than he found himself half a mile down the desert, with the fruit smashed over his face! But the ape got his revenge. Next time he was used for a similar experiment, the technician gave him a second banana. Result? The ape hit him over the head with it!

AYURVEDA

by A. Venkatarama Pandit.

(Continued from last issue.)

Plants and trees became hairs and entered the skin. The moon became mind and entered the heart. Death became the out-breath (apana) and entered the navel. Water became semen and entered the visile member. Ayurvedic Science mentions also the same facts in its own way viz, that various spirits like Brahma, Eswara, Moon and others are residing in the human body. In Sushruta Samhitha Chapter I, Shareera Sthana, we find the following:

बुद्धेः ब्रह्मा, अहङ्कारस्य ईश्वरः, मनसश्चन्द्रमाः, दिशः श्रोत्रस्य, त्वचो वायुः, सूर्यश्चक्षुषः, रसनस्य आपः, पृथिवी घ्राणस्य, वचसोऽग्निः, हस्तयोः इन्द्रः, पादयोः विष्णुः, पायोर्मित्रम्, उपस्थस्य प्रजापतिः. इति ।

That men and Devathas are dependent on each other and both will prosper if they co-operate with each other is mentioned in Bhagavadgeeta.

परस्परं भावयन्तः श्रेयः परमवाप्स्थ ।
इष्टान् भोगान् हि वो देवाः दास्यन्ते यज्ञभाविताः ॥

If mankind fails to do its duties towards Devathas, they will cause men various kinds of bodily diseases If they displease and abuse them, they show their wrath and bring on them various diseases. Madhavacharya in his Nidana (Diagnosis)

प्रधर्षणं देवगुरुद्विजानां । उन्मादहेतुः ।

In another place of the same work, speaking about the causes of skin diseases, the same author says;

विप्रान् गुरून्धर्षयतां पापं कर्म च कुर्वताम् ।
वातादयः श्रयो दुष्टाः त्वग्रक्तं मांसमम्बु च ॥
दूषयन्ति स कुष्ठानां सप्तको द्रव्यसङ्ग्रहः ॥

Vagbhatacharya in his Ashtanga Hridaya Suthra Sthana speaks about "Papa Karma".

१. हिंसा, २. स्तेय, ३. अन्यथाकामं, ४. पैशुन्यं, ५. परुष, ६. अनृते । ७. संभिन्नालाप, ८. व्यापाद, ९. अभिध्या, १०. दृग्विपर्ययः ॥
पापं कर्मेति दशधा कायवाङ्मानसैः त्यजेत् ॥

One should abstain from committing tenfold evil by thought, word and deed viz, from cruelty, stealing and sexual perversions, from scandal-mongering, harsh speech, falsehood and gossiping, from envy, plotting of treachery and crooked outlook.

Alexis Carrel in his famous work "Man the unknown" says "Moral sin produces organic lesions."

Some of the facts which the mankind of to-day do not believe in are (as mentioned in Madhava Nidhana).

दर्पणादीन् यथा छाया शीतोष्णं प्राणिनां यथा ।
स्वमणिं भास्करार्चिश्च यथा देहं च देहभृक् ॥
विशन्ति च न दृश्यन्ते ग्रहास्तद्वत् शरीरिणः ।
प्रविश्याशु शरीरं हि पीडां कुर्वन्ति दुस्सहाम् ॥

"We see our image in a mirror: we cannot see how it is formed. When the weather condition is changed, we get a cold or feel hot in our body;—we cannot see how it happens. Sun-light gets into a prism? We cannot see it. In like manner various kinds of immortal spirits (Grahas) enter into our body and cause us intolerable pain."

What kind of graha is causing us pain may be detected in the following manner. In Madhava Nidhana we find

देवग्रहाः पौर्णमास्यां असुराः सन्ध्ययोरपि ।
गन्धर्वाः प्रायशोऽपरह्णे यक्षाश्च प्रतिपद्यथ ॥
पित्र्याः कृष्णक्षये हिंस्युः पञ्चम्यामपि चोरगाः ।
रक्षांसि रात्रौ पैशाचाः चतुर्दश्यां विशन्ति हि ॥

We may protect ourselves from the evil effects of these immortal spirits by uttering sacred sounds.

(Continued on page 6)

The Rationalist

FALSE THEORIES

How old is the earth? "The poor world is almost 6,000 years old," wrote Shakespeare in "As You Like It". This figure apparently had ecclesiastical support in those days, for in the middle of the 17th century Anglican Archbishop Ussher proclimed that the earth was created in 4004 B C!

With the growth of scientific knowledge, man found that he must raise his sights regarding geologic time. Studies of the rocks suggested that they might be millions of years old! Then about A.D. 1900, an Irish scientist named Joly calculated an age for the earth by measuring the salt in the occeans. He reckoned that it must have taken nearly 100 million years for rivers and streams to pour that much salt into the seas.

For a quarter of a century, people generally accepted Joly's estimate of 100 million years. But by 1930 new discoveries in geology and radioactivity persuaded geologists to increase this figure 20 times, and an age of two thousand million years for the earth became fashionable.

Quite recently scientists have more than doubled this figure! New calculations, based on measurements of the decay of radioactive materials in rocks, show an age of about 4·5 thousand million years for our solar system, including the earth. "Now," in the words of the distinguished geologist Adolph Knopf, "the end of the enormous lengthening of time appears to be in sight."

With our new knowledge of the age of rocks, we know somthing about the age of life on earth, for we find fossil algae in the oldest rocks yet dated. Actually, such ultra-primitive fossils are about all we do find in the rocks for 90 per cent of the earth's history. Only in the great geologic era known as the Palacozoic, beginning about 500 million years ago, do usable fossil records appear of a type more advanced than the ultra-primitive. And man himself did not come on the scene until about the last half-million years—within the last few moments of geologic time.

* * *

So say two so-called seientists. But we think it is unscientfic to think that earth remained dead for 499½ million years, and then suddenly produced man! Why? How? And we further think that it is absurd to assume that man's faculties remained inert for 499900 years, and have burst forth only during the last 100 years! Ed.

GROTESQUE

British doctors have been playing music to unborn babies in revolutionary experiments to try to check on the development of the children.

Many of the babies reacted to the music with kicks or quickened heartbeats. When there was no response from the child, the doctors watched closely to try to find out why.

Dr. Norman Smyth, of University Hospital, London, and Dr. K. P. Murphy, hope their experiments will help solve the problem of babies who are not born normal. The doctors, whose research is described in the medical journal "The Lancet," have discovered that babies can hear 14 weeks before they are born. (i.e., our ಶಿಶುಸಂಕಲ್ಪ)

They "piped" the music to 290 babies by placing loudspeakers over the expectant mothers' wombs. Only six of these babies

failed to respond. Two of the babies who did not react to the music were stillborn. The other four are being watched in case they develop defects as they grow up. Babies that fail to hear the music may be deaf or "unconscious" through lack of nourishment when the tests are made.

Why do the unborn babies' heartbeats quicken when music is played? The babies are probably behaving like newly-born children, who react to a loud noise by screwing themselves up and crying. This causes their hearts to beat a little faster. And, with unborn babies, doctors can detect this with the help of microphones.

A member of the research team explained: "A number of other ways of monitoring the progress of the baby in the womb are being developed. A lot more research is needed. The aim is to spot trouble at an early stage so that it can be put right before any damage is done".

At preset trouble may develop when the child is growing in the womb because of lack of nourishment or oxygen—which are supplied by the mother.

Doctors can check on the progress of unborn babies by touch, but often this examination does not reveal much. X-rays are expensive, and may be dangerous if done too often.

* * *

Why not the doctors stick to curing the born babies? What is the nonsense of placing loud-speakers over expectant wombs? This is the kind of research that the U.N.O. and Rocke-feller fund cater for! Ed.

MAHARSHI BHARADWAJA'S "VYMANIKA SHASTHRA"

Herr Horst Friedrich, of Steinbach, Germany, writes:

Aug. 4. 1962.

"Dear Professor Joyser,

I have read some literature about so-called "Unidentified Flying Objects", and recently I came upon an article in the "UFO-Nachrichten" where your name appeared as the author's.

In this article once again I found strange stories about which I had read some literature before, according to which there exist old Sanskrit texts telling us of UFOS ("Vimanas") in old times.

This seems to be of utmost interest.

So—although I do not know for sure if there exists some thing like an International Sanskrit Academy or if there really exists a Prof. Joyser in Mysore/India—I am trying to contact you.

May I ask you to tell me, in which Sanskrit texts these stories about "Vimanas" appear and what one should think about them? Do these texts exist in English or another language?

Thanking you very much!

Yours very Truly,
Horst Friedrich."

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦–೬–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಶಿಕ್ಷದೇವರಾಜವಿರಚಿತಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

(*Continued from page 3.*)

To effect cures for the various kinds of spirits we have to make use of sound. The following extract is from the pen of Phyllis Scarnel Lean. "Man on this plane of existence, must be considered as a threefold being, an inseparable trinity of body, mind and spirit."

There are eight branches in Ayurveda. In Ashtanga Hridaya of Vagbhatacharya in the Suthra Sthana, they are mentioned:

(a) काय. (b) बाल. (c) ग्रह. (d) ऊर्ध्वांङ्ग.
(e) शल्य. (f) दंष्ट्रा. (g) जरा. (h) विष.

Though some attention has been paid till now to revive all the other branches, it is very unfortunate that even the best lovers of Ayurveda have not paid any attention for the revival of this branch,

(Viz.,) Graha. The reason might be that they themselves might have lost their faith in this kind of treatment, or they may be afraid to treat patients as mentioned in this branch of Science because this treatment is against the notions of the present Government.

Another classification of diseases as mentioned by Vagbhatacharya in his Ashtanga Hridaya Suthra Sthana

(a) दोषविचारजः कश्चित्.

Diseases caused by our transgressing some hygienic Laws"

These can be cured by taking medicine.

(b) कश्चित् पूर्वापराधजः.

Diseases caused by doing some sinful acts in our previous lives. To understand these classes of diseases, there is another allied Shasthra called "कर्मविपाकः". The study of this will throw much light on this subject. These diseases are not cured by any medicine.

(c) तत् संकरात् भवति अन्यः.

Certain diseases are caused by the combination of both the above causes. These can be cured both by taking medicine and by adopting methods mentioned in (b).

पूर्वजन्मकृतं पापं व्याधिरूपेण पीड्यते ।
तच्छान्तिरौषधैर्दानैः जपहोमसुरार्चनैः ॥

After having known so far the evils caused by spirits (Graha) by displeasing them, our shasthras proclaim that by praising and offering poojas to them and Archana, various diseases are cured. It is said in Vagbhata's Ashtanga Hridaya

अर्चयेत् देवगोविप्र . . . .

The best way to please them is to utter sacred holy appropriate sound.

Phyllis Scarnel Lean says in his article on sound and the spiritual life:

"Man on this plane of existence must be considered as a threefold being, an inseparable trinity of body, mind and spirit."

Unfortunately, however, man having recognised the three parts of himself tends to put each into a water-tight compartment. And the body?—Poor old brother body, either it is completely ignored or worse, ill treated, over-worked, wrongly fed, or it is so clossetted with pills and portions as to become even in middle life a pampered useless tool. Happily now-a-days more people take an intelligent interest in diet, sports and rhythmic exercise.

There are many techniques for bringing the body and mind together to work as a harmonious and integrated team with the spirit, and of those techniques sound is one of the most important.

Sound is vibration, and we are here concerned with the effect of sound waves or vibrations on the human organism in its totality.

(*To be continued.*)

SANSKRIT WISDOM

by

G. R. JOSYER. M.A., HONS. F.R.E.S.,F.M.U. &C.

FOUNDER

International Academy of Sanskrit Research.
Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

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CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta

"A Splendid History." Dr. Sir C. R. Reddy, Pro.Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph,D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so." A Young Civilian.

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"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

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RS. 15—00

PARLIAMENT

The Rajya Sabha last week suspended a Socialist member Mr. G. Murahari from the House for the rest of the current session for defiance of the Chair.

This is the first time in the ten-year existence of the Rajya Sabha that a member was sent out of the House with the help of a marshal and suspended.

The action was a sequel to Mr. Murahari's attempt to seek a discussion on the 'Expenses on Prime Minister". Notwithstanding the Chairman's remark that he had disallowed his motion on the subject, Mr. Murahari went on reading a statement in amplification of his motion.

After calling him to order several times and amidst a chorus of disapprval of his conduct from all sides of the House, the Chairman Dr. Zakir Hussain summoned the marshal who seized Mr. Murahari's papers and took him out.

The Chairman, Dr. Zakir Hussain, described the conduct of the member of the Socialist Party as "grossly disorderly" and asked him to withdraw immediately from the House.

Defiantly Mr. Murahari went on reading the statement which was rendered inaudible by shouts of disapproval and protest from members of all other parties.

The House gave its consent to the motion of Mr. R. S Doogar, Deputy Whip of the Congress Party, that the member be suspended from the House for the rest of the current session.

The leaders of the Praja Socialists and Swatantra Parties, Mr. Ganga Saran Sinha and Mr. Dahyabhai Patel, arraigned the member for his "disgraceful conduct" and said that if such things were repeated, parliamentary democracy in this country would be undermined.

* * *

Would it? Is that not Parliamentary democracy? Else, would it not be the same as Mattiotti's murder by Mussolini? Is not Prime Minister's expense subject to budjet? Is what we have Parliamentary Democracy ot Parliamentary Oligarchy? Ed.

CORROBORATION

Have you ever wondered what ultimately becomes of the waves that radio and television stations send out into space 24 hours a day? Do they fade and vanish, or do they keep going for ever? We do know that some times pictures appear mysteriously, long after a programme has finished! One of the most famous of all such weird happenings was in Britain in September 1953.

Suddenly in many parts of Britain television screens blossomed out with the identification sign and call letters of television station KLEE in Houston, Texas. Even today transatlantic programming is but a dream, so several viewers took pictures of the image to prove the happening.

What really startled the television world was the fact that when B.B.C. engineers advised KLEE in Houston of the unusual event, they were told that the station had been off the air since 1950! No KLEE identification card had been shown for the past three years!

Where had that picture been for three years? Why did it appear only in Britain and how did it get back from wherever it had been?

* * *

This corroborates the claim of the Indian Seers that the Veda's get lost during Pralaya and again become manifest at succeeding Creation! Ed.

AYURVEDA

by Agaram Venkatarama Pandit.

(*Continued from last issue.*)

It is highly probable that we are effected or influenced not only by the sounds we hear but by those which are beyond the range of the normal human ear. The law of octaves would seem to suggest this. A simple experiment on the piano demonstrates this law. If you press down the middle of the Piano and hold it down silently, then strike the lower (one octave below) and release it at once, you will hear the middle vibrating in sympathy with the lower. This law of octaves is the basis of all religious chanting which was originally designed to bring men into a state of greater harmony with the universe.

Sound is an immensely powerful force and living in cities exposes us to its destructive aspects.

It is difficult indeed to avoid the sheer racket of civilization—cars and motor cycles, jet planes, scooters and sirens. Many modern people have become noise addicts unable to tolerate silence. They turn on the radio and leave it hour after hour, never really listening

The destructive power of sound is demonstrated by the shattering of a violin. A classical experiment known to students of physics is that involving the playing of a note on the edge of a sand tray. A thin, flat sheet of metal or glass is covered with very fine particles (by copodium spores if available); a violin bow is then drawn along the edge of the plate to produce a note.

The dust on the plate begins to vibrate and finally to settle in symmetrical patterns.

Sound figures produced by the human voice are illustrated in E.L. Gardener's "The web of the Universe" (page 67). Mr. Gardener commenting on the little known work of Mrs. Watt Huges, author of "Ediphone Voice Figures" said,

The resemblance of these voice built forms to crystal and plant structures is very striking, and lends significance and meaning to the many occult references to the voice as being the real creative agent.

Voice sound cannot be made without breath, and here we draw close to the heart of the matter, for the breath as our immediate contact with the life force and prana is well defined as the divine breath.

Students of the occultism will think immediately of the sacred syllable Aum, which could be regarded as a pure sound, and which is said to be a faint reflection of the tonic note of the universe, an attempt to reproduce the first sound of creation.

The Greek Logos conveyed to the Christians something of the Aum. The Stoic Philosophers were familiar with the true occult significance of 'Logos', and defined it as "the active principle living in and determining the world". Logos or Aum may be regarded as the Name of God.

The sound Aum is intended to be chanted on a note that reverberates through the body, as low as possible and sustained as long as possible on a single breath. The exercise is in itself soothing and helps the consciousness to break through the squirrel-cage of routine thinking, creating a mental vacuum which makes meditation easier to achieve.

Sometimes it seems as if the note made by the human voice generates a vast echo. One is reminded of "The Hound of Heaven" "That voice is round me like a bursting Sea":

The traditional knowledge of the power and beneficent influence of this sound has

(*Continued on page 6*)

The Rationalist

WEALTH!

"The entire fortune of a village pot-maker was consumed by white ants recently.

A pot maker in village Sheorinarayan in Bilaspur district, it is reported, had buried in the ground currency notes worth Rs. 3,000 —his entire life's savings.

Last week when he opened his "underground safe" he found that white ants had eaten away all the currency notes!"

* * *

"Merilyn Monroe left an estate estimated at more than half a million dollars, according to her will filed for probate recently.

The will, executed in New York on January 14, 1961, was filed in New York County Surrogate's Court.

Under its terms the actress, who was found dead of an overdose of sleeping pills on August 5, created a 100,000 Dollar (about £35,700) trust fund providing 5,000 dollars (about £1,800) a year for the maintenance of her mother, Mrs. Gladys Baker, who is in an institution."

* * *

"Whereas an application under Sections 273 and 276 of the Indian Succession Act, 1925, for the grant of probate of the will and codicil of Dr. Sir M. Visveswaraya late of Bangalore has been made by the said petitioners and whereas 17th day of August 1962, has been fixed for hearing of the said application.

Notice is hereby given that any person having any interest in the estate of the said deceased may, if he so desires, appear in this Court on the said 17th day of August 1962. and see the proceedings before the grant of probate.

The net value of the estate is Rs 1,57,806"

* * *

The above interesting bits of news are presented to our readers.

The pot-maker's savings have enriched neither himself nor anybody else. Merilyn Monroe's wealth did not save her from suicide nor her mother from the lunatic asylum. Sri Visweswaraya earned well, spent well, and left no quarrels behind. Ed.

PHYSICAL EXERCISES

Basically, there are nine essential exercises which authorities advise you to take every day, in doses of a few seconds at a time:

1. Stretch—while sitting, lying or standing.
2. Straighten your spine—while standing with your back against something straight.
3. Roll your neck—up, down and around.
4. Suck in your stomach—while sitting or bending over.
5. Expand your chest.
6. Flex your arms—by pushing, pulling and reaching.
7. Bend yours legs—by squatting, climbing and walking.
8. Limber your toes and feet.
9. Firm your muscles—by bouncing, kneading, pummelling.

A little of each of these every day, and you'll be slimmer, stronger and livelier. Try them and see!

UTTER ROT

Orissa Deputy Chief Minister, Mr. Biren Mitra, said recently that if the present corruption in the administration were allowed to continue, a revolution would overtake the country.

Mr. Mitra, who was speaking at the opening of the first vigilence police station in Cuttack, said that corruption had extended even to the Education Department. A block Development Officer and an Inspector of Schools, had collected a levy of Rs. 10 from the primary school teachers' salaries for a high school building and a radio respectively. The purpose for which the money was collected might be noble but still it was corruption.

Mr. Mitra made a reference to a middle English School sought to be established in Orissa with the blessings of the late Dr. B. C. Roy. The 81-year-old personal attendant of Dr. Roy, Mr. Krutibas Kab had told him (Mr. Mitra) that after getting a handsome donation from Dr. Roy a month before his death, he (Mr. Krutibas) had obtained a grant of Rs. 1,000 from the Orissa Government for establishing a school at Baliap in Sinjharpur area. But out of that Rs. 1,000, he could get only Rs. 750 after spending about Rs 250 on tips! Such tales of woe made him even to think of asking his colleagues to relieve him from Ministership.

Mr. Mitra regretted that there was inordinate delay in the disposal of cases causing considerable harassment to people who might ultimately be found innocent. He said that persons found corrupt, whatever position they might occupy, should not be spared. Persons guilty of adulterating food should be hand-cuffed and taken out in the open streets, he added.

* * *

But we are lucky in having a Prime Minister whom corruptions don't worry, invasions don't worry, inflation doesn't worry! He is living in a self-made paradise! Ed.

MAD?

A major manufacturer of bicycles in Madras explained the cost of production had gone up in the last two years because of several factors. The bulk of the increase stemmed from the increased excise duties on the parts used; last year a new excise levy on rims and freewheels was introduced. Another factor which added to higher costs was their having to import steel from the United States under the Development Loan Fund costing 35 per cent more than the normal European steel which they were able to get upto last year! The Government of India had also put up the price of local steel by Rs. 200 per ton in the last three months! Besides, manufacturers' commitments in regard to labour and their other overheads were a continuing feature, and with production pegged at 3,00,000 numbers it was impossible to think of lower prices. Though the factory worked only one shift and it was possible to take more out of the existing plant capacity, they could not think in terms of expanding the output because of the great difficulty in getting the necessary supply of various materials!

* * *

Are our planning stage-actors mad? Why import from America by paying 35% more for things?

To go on heaping taxes and harangue against increase of prices is like parents beating the child and asking it not to cry! Ed.

(Continued from page 3.)

come down to us in all forms of unaccompanied chanting for religious purposes. From its birthplace in the East, the knowledge spread through both Hebrew and Christian streams. Now-a-days, beautiful gramophone recordings are available of Hebrew chanting, unaccompanied Gregorian singing, and examples of the wonderful choirs of the Russian Orthodox Church. In all these may be heard the powerful, calming note, slow and sustained, eliminating externals, isolating the listener in a pool of silence.

Buddhist Lamas use the sacred syllable in the familiar mantra, "OM MANI PADME HUM".

ओमित्येतदक्षरमिदं सर्वम् । तस्योपव्याख्यानम् ।
भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।
यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

माण्डूक्योपनिषत्.

AUM too is a whole philosophy of the universe. The Mandukya Upanishad says: "AUM is the imperishable Word, AUM is the universe . . . the past, present and future; all that was and is and will be is AUM."

The study of the effect of sound on man's spiritual life is the study of mantra, a word derived from the Sanskrit verb man, "to think". The English word for homo-sapiens, man, clearly defines us as the thinkers, and in this capacity we are distinguished from the rest of the animal kingdom. But thoughts need to be clothed in words, and words must be sounded if they are to be communicated to our fellows.

Hence speech is a most important aspect of the study, and the correct use of language a subject that no true student of Occultism may ignore. Sound, pronunciation, the effect of the voice on others, the precision with which words are chosen both for meaning and sound, the variety, color and balance of the speech, all must be considered. One interesting aspect of the study of speech is Onometapœia.

Quite a large number of Scientists, highly eminent in their own fields of Science, Physics and Chemistry (i.e., Sir William Crooks, Sir William Barret, Sir Oliver Lodge), Biology (Prof. Hans Drissch), Physiology (Prof. Richet), Mathematics and Astronomy (Prof. Sollner), Neurology (Prof. Monsetti), Medicine (Prof. Lomcoso and Dr. Osty), Surgery (Dr. D. Le Bce, Dr. Johnson), Naturoly (Sir Alfred Wallace), Engineering (Dr. Craford), Electricity (Marconi) and Psychiology (Dr. Gustave Gally and Prof. Baron) have observed and recorded a huge number of facts disquieting for Psychology and Biology.

In the words of Dr. Konstantin Besterneich, "The assertions of eminent investigaters—some of them scientists of world reckoning—are too numerous and too decided. To ignore their combined testimony wouldbe unscientifie dogmatic prejudice.

Western Occultism and Modern Science Page 156:

Cures effected by prayer of Mantra sometimes even from a long distance are even more marvellous verging on the miraculous than those effected by auto or hetero-suggestion.

Additional illuminating facts on this subject are found in Alexis . . . Karrel' 'Man the Unknown'.

(To be continued)

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦
ಭಗವದಾರಾಧನ	೦—೬—೦
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಶಿಕ್ಷದೇವರಾಜವಿಜ್ಞಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦
Life of Saint Anantarya, in English and Hindi.	1—0—0.

భీభ్రాణం శక్తిఖడ్గం జ్వలన మథసృణిం దంతకుంతౌ
కుఠారం శంఖం చక్రాబ్జపరశూ హలముసలగదా
ఖేటశూలాంశ్చ దోర్భిః ॥ ప్రత్యాలీఢం సమీడె త్రినయ-
నమరుణం పింగకేశం సుదంష్ట్రం దేవం పశ్చార్ధ
యోగాసన లసితచతుశ్చక్ర భాస్వన్నృసింహమ్ ॥

From an 18th Century painting of Sri Yoga Narsimha armed with 16 weapons.

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RS. 15—00

LINCOLN'S GREAT HEART

The famous Lincoln-Douglas Debates took place in 1858, when Lincoln was running against Stephen Douglas for the U.S. Senate. Douglas tried to make capital of the fact that Lincoln sold whisky at a grocery store he once kept. "What Mr. Douglas has said," replied Lincoln, "is true enough. But in those days Mr. Douglas was one of my best customers. I can also say this: I have since left my side of the counter, while Mr. Douglas sticks to his."

Another time Douglas called Lincoln a "two-faced man." "I leave it to my audience," Lincoln replied. "If I had another face, do you think I would wear this one?"

In 1854 a bill was introduced in Congress which threatened to allow slavery in the territories of Kansas and Nebraska Lincoln wrote that he was roused as he had never been before. In a letter to his friend Joshua Speed, he said: "Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'all men are created equal.'—We now practically read it 'all men are created equal, except Negroes.' When the Know-Nothings get control, it will read, 'All men are created equal, except Negroes and foreigners and Catholics.' When it comes to this, I shall prefer emigrating to some country where they make no pretence of loving liberty—to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy!"

WE AND THEY

In all our space literature we automatically picture the Martains or the Other Visitors From Outer-Space trying to wipe us out and grab our women. Big stuff. We are always worried about someone carrying off our women. This is arrogance. I believe the reverse is closer to the truth. I think the Martains and Other Visitors From Outer Space are afraid they'll get killed the minute they set foot on this nervous, inhibited, frustrated and trigger happy little Earth! After all, we are comparative newcomers Some of those planets are 10,000 million years old. Old hands! They keep watching and keep saying, "Not yet, Charlie." They have decided to wait.

Or perhaps George Bernard Shaw was right. Perhaps they all use Earth as a sort of interplanetary lunatic asylum!

"BACKWARD, MORE BACKWARD"

A Government official called the personnel office in his department to complain about the new clerk they had sent him. "She's an idiot," he cried. Later, when the personnel director transferred the girl to another job, the official was on the phone at once. "She hasn't improved," he said, "but I can't get along without her. She's got the files and the procedures in this office so tied up in knots, no one else here knows what's going on."

This is the type of administrators that seek to run nations now. Ed.

THE ART OF LIVING

"Never accept flattery as though it were a compliment, and never treat a compliment as though it were merely flattery"

NO QUIET

How long will it be before there is no quietness anywhere, no escape from the rumble and the crash, the clank and the screech which seem to be the inevitable accompaniment of technology? Whatever man does or produces, noise seems to be an unavoidable by-product. Perhaps he can, as he now tends to believe, do nothing. But he cannot do it quietly!

CULTURE AND CHARACTER

"Culture avails nothing unless it ennobles and strengthens character. Too often it gives rise to self-complacency. Who has not seen the scholar's thin-lipped smile when he corrects a mis-quotation, and the connoisseur's pained look when someone praises a picture he does not care for? There is no more merit in having read a thousand books than in having ploughed a thousand fields. There is no more merit in being able to attach a correct description to a picture, than in being able to find out what is wrong with a stalled car. The stockbroker has his knowledge too, and so has the artisan. It is a silly prejudice of the intellectual that his is the only one that counts!"

LESSONS LEARNED

On the back of an envelope found among his effects after his death last summer in a plane crash, Gordon Dean, former chairman of the U.S. Atomic Energy Commission, had scrawled:

Lessons Learned

1. Never lose your capacity for enthusiasm.
2. Never lose your capacity for indignation.
3. Never judge people, don't type them too quickly; but at a pinch always first assume that a man is good and that at worst, he is in the grey area between good and bad.
4. If you can't be generous when it's hard to be, you won't be when it's easy.
5. The greatest builder of confidence is the ability to do something—almost anything—well.
6. When that confidence comes, then strive for humility; you aren't as good as all that.
7. And the way to become truly useful is to seek the best that other brains have to offer. Use them to supplement your own, and give credit to them when they have helped.
8. The greatest tragedies in world and personal events stem from misunderstandings Answer: Communicate.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

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The Rationalist

"WORLD OF TOMORROW"

Mahatma Gandhi in 1941.

Perhaps never before in the history of man has there been so much speculation about the future, the shape and scheme of the world lying beyond the horizon of to-morrow's dawn, as there is to-day.

We cannot wonder at this. In the midst of battle there is a compulsion to try to peer into the future, with hope or with fear—hope for a new, cleaner, better world in which this grim present will be remembered only as a nightmare sickness; fear that this present will never change, that the future will be written in the terms of the past, that there is in the nature of man a mortal compulsion to take up arms against his fellows; that there will always be conquerors, or would-be conquerors, who must inevitably unleash newer, greater, more savage conflicts in their drive for power.

Will our world always be one of violence?

Will our scheme of society always be formed as it is now?

Will there always be poverty and starvation and stark misery?

Are these ineradicable?

Or will that world of to-morrow, after the last trumpet has been blown and the sword put down, be one without violence, in which there will be food for all, work for all, and justice for all?

And faith in God—will there be a fuller, firmer, wider belief in religion to-morrow, or will that world be godless?

If there is to be a great change in society as we know it now, how will that change be wrought?

Will war achieve it, or revolution?

Or will it come peacefully?

Different men give different answers: each draws the plan of to-morrow's world as he sees it, or rather as he wishes it to be. So must I answer. Yet I answer not only out of my belief, but out of an assurance, a conviction that the world of to-morrow will compare to our world of to-day as white compares to black.

The world of to-morrow as I see it will be, must be, a society based on non-violence, that is the first law, for it is out of that law that all other blessings will flow.

It may seem a distant goal indeed, an unattainable Utopia; it is often criticised as such. But I do not think it in the least unobtainable, since it can be worked for here and now.

I believe it to be perfectly possible for an individual to adopt the way of life of the future—the non-violent way—without having to wait for others to do so. And if an individual can observe a certain rule of conduct, cannot a group of individuals do the same? Cannot whole groups of people—whole nations?

Equal distribution—the second great law of the world of tomorrow as I believe it will be—grows out of non-violence.

The real implication of equal distribution is not an arbitrary dividing up of the goods of the world. It is that each man shall have the wherewithal to supply his natural needs, and no more.

To give a crude example: If one man has a weak digestion and requires only a quarter of a pound of flour for his bread, and another needs five pounds, both should be in a position to satisfy their wants. They should not

arbitrarily be given a quarter of a pound or five pounds.

At the very root of this doctrine of equal distribution must lie the concept of the trusteeship of the wealthy for the superfluous wealth possessed by them. It is here, perhaps, that we come to the core of the greatest question.

How is this equal distribution to be brought about? Through revolution, riot, bloodshed? Must the wealthy be dispossessed of all their holding?

Non-violence answers, no. Forcible dispossession would leave society the poorer; it would lose all the great gifts of the wealthy man, for he knows how to create and build. His abilities must not be lost.

Instead, he must be left in possession of his wealth, of which he will use what he reasonably requires for his personal needs, and will act as a trustee for the remainder, to be used for the benefit of society.

There have been and there are such men. To my mind, as soon as a man looks upon himself as a servant of society, and earns and spends *for its sake*, his earnings are good, and his business ventures constructive.

But does not this—indeed, does not teh whole idea of non-violence—imply a change in human nature? And does history at any time record such a change?

I answer emphatically that there have been such changes in single men from the mean, personal, acquisitive points of view to one that sees society as a whole and works for its benefit. If there has been such a change in one man, then there can be the same change in many.

I see no poverty in the world of to-morrow, and no wars, no revolutions, no bloodshed.

And I believe that in that world there will be a faith in God greater and deeper than there has ever been.

The very existence of the world, in a broad sense, depends on religion, and thus it can never be rooted out from society.

All attempts to do that will fail, and in the end men will turn as one humbly to God and His eternal and living Law!

M. K. Gandhi.

* * *

Is his soul looking down at his India today?

Ed.

"EXCHANGE PROFESSORS"

When French poet Pierre Emmanuel taught at Harvard University summer school a few years ago, students attended his lectures in droves. The administration was dismayed, however, when Emmanuel left for Paris at the end of the session without submitting grades for his students. A cable was dispatched to him, and back came the poet's reply: "Give them all A's. I enjoyed the course!"

NAMING ROCKETS

National characteristics are exemplified in the naming of rockets. While the British call theirs Black Knight, Bloodhound and Thunderbird, and Americans name theirs Titan, Thor, Jupitor and Atlas, the French have named their rockets, Veronique and Monique.

SMILE WORDS

Amy Vanderbuilt, who, as America's leading lecturer on etiquette, has gamely smiled at many a photographer's bidding, reported after a tour of the United States, a minor sociological phenomenon: regional differences among photographers in the world they ask their subjects to say in order to produce an animated expression. In Hollywood, reports Miss Vanderbuilt. the favourite word is "sex"; in the Midwest, it is "cheese"; in the South, "honey" or "realy"; in Manhattan, "money."

మైసూర్ నగర్యాం శ్రీ ప్రసన్నకృష్ణ దేవాలయే
శ్రీకృష్ణ లీలా తరంగోత్సవే
రుక్మిణీ కృత కంజనాలంకారః.

DASARAH DARBAR 1830.

H. H. MUMMADI KRISHNARAJA WODIYAR

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JEANS AND THE UNIVERSE

A tour through Space and Time conducted by Sir James Jeans, the famous Scientist, attracted excited juvenile audiences to the Royal Institution. The trip started on this planet we call Earth, proceeded to its satellite the Moon, on to Sirius, and thence to the farthest bounds of space revealed by the most powerful telescopes yet constructed. Here are a few of the wonders which Sir James revealed.

This globe upon which we live had its birth some 2,000,000,000 years ago.

On a 17ft. pole, every inch of which represents 1,000,000 years, 1/15th of an inch represents the period of man's life on the earth, and the 2,000th part of an inch —the thinnest tissue paper imaginable— is an exaggeration of the period of recorded history.

The ground sloth was perhaps man's first domestic pet, for the bones of this gigantic reptile have been found in caves among the bones of men. It must have towered above its captors like a dozen Loch Ness monsters.

The pterodacty could do a great many things, and none of them very well. This unwieldy reptile-bird could barely fly, found difficulty in walking, and could never sit down because of the unsuccessful arrangement of its elbow bones. Its most probable means of subsistence was to crawl to the top of a cliff, launch itself rather like a glider, and trust to catching something on the way down.

The moon has no atmosphere and no sky, because there is no air to filter out the light. There are no purple dawns, no poetry about sunrise and sunset. When daylight comes it arrives like the electric light—suddenly.

The pull of gravitation on the moon is so light that one could leap from a house top without injury. An athlete who can jump 20ft. here could jump 120ft. there.

If, "Big Bertha" were fired on the moon its shell would travel much more than six times seventy miles—its earth range. It would go right into space and never come back!

The absence of atmosphere means that visitors to the moon who want to boil water find it boils away too fast even to cook an egg at a picnic lunch!

A million or so shooting stars and meteors hit the moon every day, some of them travelling a hundred times as fast as a rifle bullet. These have whittled away the mountains of the moon until they have peaks which cast shadows like cathedral spires.

The earth's atmosphere protects it from falling meteors, but one which fell in Siberia in 1908 ruined nearly 1,000 square miles of country, and Arizona claims a hole 600ft. deep and three miles in circumference which must contain about 14,000,000 tons of metal

The moon goes to unearthly extremes in temperature. During an eclipse it ranges from boiling point to 200 degrees below zero.

One day the moon will get so near the pull of the earth that it will turn egg-shape and finally burst into atoms and go on whirling round our planet like the rings of Saturn.

We must expect to find all the planets except our world dead worlds, with nothing living on them. Jupiter's temperature is 240 degrees below zero. Mercury has a temperature of 650 degrees Fahrenheit. There are no rivers unless of boiling lead. Saturn is ten times as far from the sun as we are, and very cold indeed

The sun has spots on its surface big enough to swallow up the whole earth with ease. It feels like being on top of the chimney of a blast furnace, only the gases of the furnace are rushing up a hundred miles a second.

Imagine six wasps flying about in a cage as large as Europe. Then we have a scale model of how near the stars are to one another.

In outer space, beyond the solar system, the temperature is something like 455 degrees below zero, absolute zero being minus 460 degrees.

As the light of Serius is mostly ultra-violet, it would be no good making windows of glass on any of Sirius's planets. The glass would be opaque.

Some of the stars give out infra-red light. This would turn a Negro white.

On X-ray stars we could look right through fruit and see if it was ripe from the seeds. We, ourselves, should look like walking skeletons

If the brightest star were placed where our sun is, we should be roasted in a fraction of a second. Oceans and seas would boil away, and rocks and earth and all of us turn to vapour in a few hours!

The Nebulian Andromeda consists of 5,000,000,000 stars, the light of which takes 800,000 years to reach the earth. Our own sun in space is so minute that, to illustrate it as a mere speck of light, would require a chart the size of Europe.

Out there in space are millions of huge cart-wheels of stars like that to which our sun belongs, each rotating once in many millions of years. Every one of these contains thousands of millions of stars, as many as there are grains of sand on the seashore.

At present these nebulæ are all running away from us at thousands and even millions of times the speed of an express train.

When the biggest telescope in the world searches the skies, it can find about 2,000,000 of these nebulæ, some of which are tearing through space at 15,000 miles a second. The light from the farthest takes about 140,000,000 years to reach us!

HISTORY OF MYSORE AND THE YADAVA DYNASTY

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The Rationalist

FOREWORD

TO "AYURVEDA, A GLIMPSE,"

by Agaram Venkatarama Pandit.

Philosophers and spiritualists were the seers who built up the civilization of this land which dazzled the world at one time. The basis of their spiritual attainments was their knowledge of the Art of Life, the rules producing "a sane mind in a healthy body", or the Science of Ayurveda. Of the many sciences which built up their great civilization not the least important is Ayurveda.

Ignorance led a selfish alien Government during the last two centuries to condemn the national lifegiving system, and impose on the country their own crude alien one.

But it is queer, it is ironical, it is disgraceful, that today self-governing Indians should be imposing on the country Rs. one crore medical colleges and Rs. two crores hospitals of alien medicine!

The I. M. C. is suffering from the Anglo-Indian Indo-phoebia, and has not awakened to reality. Not all the medical aids in Hyderabad could save President Rajendra Prasad's wife! Not all the M. D's of Calcutta could save indispensable Chief Minister Dr. B. C. Roy! Not all the I. M. C. heirarchy at Delhi could save such essentials of Nehru as Patel, Pant, or Kidwai. All of U.S.A's most recent mechanical gadgets are equipped in the Missionery hospital at Vellore. How many misguided people go there and pay Rs. 3000 for diagnosis and Rs. 5000 for operation, and die, in that new Benares of Western Medicine!

All that the M. B. C. M's seek is to buy cars, make 4 figure monthly incomes, and compete with Ministers in amassing lakhs quickly.

This is stark madness! Indians should be ashamed of it!

Ayurveda, the National system of medicine, is a precious treasure-chest, which has nourished the country's untold millions during the Ages. Enlightened, eminent westerners, coming to know of it, have expressed amazement at its beneficence and its magnificence. Professor H. H. Wilson, of Oxford has written,

"The ancient Hindus attained as thorough a proficiency in medicine and surgery as any people whose acquisitions are recorded. Their diagnosis is said to define and distinguish symptoms with great accuracy, and their Materia Medica is most voluminous."

In the words of Sir W. W. Hunter, "Indian Medicine dealt with the whole area of the science. The Materia Medica of the Hindus embraces a vast collection of drugs belonging to the mineral, vegetable, and animal kingdoms, many of which have now been adopted by European physicians".

And Professor Weber,

"In Surgery too, the Indians seem to have attained a special proficiency, and in this Department European surgeons might perhaps, even at the present day, still learn something from them, as indeed they have already borrowed from them the operation of rhenoplasty."

Dr. Furnell, Surgeon General of Madras, told the Convocation in 1879, "The Hindu physicians were unrivelled in all branches of medicine at the time when the Britons were savages!"

Equally candid is an American doctor who says, "If the physicians of the present day

would drop from the pharmacopoea all the modern drugs and chemicals and treat their patients according to the method of Charaka, there would be less work for the undertakers, and fewer chronic invalids in the world".

Therefore it would seem wise, not only for India, but also for Ceylon, Indonesia, and Burma to revive and develop Ayurveda in preference to the costly and alien western system.

That is the tireless plea, in pamphlet after pamphlet, of Dr. Agaram Venkataramana Pandit, Mysore, after practising Ayurveda for generations. In the following pages he stresses the fact that in Ayurveda, besides sanitation, diet, and medicine, there are *tantric* and *mantric* cures, by prayer and incantations.

Faith-healing is not unknown in the west. Else, the Lourdes of France would not be attracting thousands of the ailing weekly. Western novelists are fond of making grotesque references to African "witch-doctors". Chronic malaria was being healed in India by *mantric* treatment. Snake-bites are even now known to be cured by the *mantric* thought-force of a distant station-master in South India. Navagraha Japa and Surya-Namaskaara are also mantric modes of curative treatment.

All this neglected wealth of the Ayurvedic treasure-chest should no longer be poohpoohed or brushed aside with disdain, but should be utilised with respect, with faith, and with honest endeavour. So will national health and national economy be best served.

G. R. JOSYER,

FELLOW, ROYAL ECONOMIC SOCIETY, & MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN.
INSTITUT HISTORIQUE DE FRANCE, PARIS.
FELLOW, MYSORE UNIVERSITY, 1929—39.
MEMBER REPRESENTATIVE ASSEMBLY, 1934—37.
MEMBER, EXPERTS' SUB-COMMITTEE, MINISTRY OF EDUCATION, NEW DELHI.
EDITOR: YAJURVEDA, & RIGVEDA PADA, "SHRINGARA PRAKASHA," AGAMAS.
AUTHOR, "SOCIOLOGY", "HISTORY OF MYSORE" "SANSKRIT WISDOM", ETC.

HIS FAMILY

According to one father, his family consists of three members: "nobody, everybody, and anybody who's anybody." When a difference of opinion arises, says the father, his teenage daughter invariably prefaces her remarks with, "Anybody who's anybody knows that....". His wife usually claims that, "Everybody knows that...." His own opinions, he reports, are usually met with a chorused, "Nobody believes that these days"!

THE BARRIER

After a loud explosion had rocked the neighbourhood, an indignant woman telephoned a local newspaper to find out what had happened. A reporter said he thought a jet plane had broken the sound barrier. "If that barrier keeps getting in everybody's way," she snapped, why don't they take the damn thing down?"

* * *

Mr. Nehru will do it in his Fourth Plan.

Ed.

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THAILAND AND INDIA

Thailand's Ambassador to India. Mr. Sukichi Nimmenheminda, who attended the Vidwat Sadas at Ilayathagudi, on Sept 23, addressing the sadas stated that India was regarded as Thailand's 'mother country' and Indian culture was best preserved in Thailand. Indo-Thai relations started thousand years back. He pleaded for their further strengthning. Poet Tagore, who visited Thailand, expressed the view that Hindu culture was better preserved in Thailand than in India.

Tracing the development of culture in Thailand, the Ambassador said that King Asoka's missionaries went to Thailand which was known as Swarna Bhoomi. The Thais who lived in China were displaced by Kublai Khan's attack on China resulting in the Thais moving down to Assam. Those who settled in Thailand spread the Hindu culture in Cambodia also. The Kings of Thailand encouraged Brahmins from India to come to Thailand and from them the Abhishekam ceremonies and the ideology that Kings were the Avatars of Vishnu spread in Thailand.

The Thai Ambassador said that 30 per cent of Thai language contained Sanskrit words. The medium of instruction in many schools and colleges was Sanskrit For technical terms they borrowed equivalents from Sanskrit such as Doora-dharshana for television, Door-saabda for telephone, Kaayavibhaga for Anatomy and so on. The names of cities in Thailand were Indian like Ayodhya, Rajpuri and Swarnapuri. Thailand benefited largely from India in architecture and sculpture. Architecture was known as sthapathyam and sculpture as sthapani. There were representations of Vishnu riding on garuda on the facades of temples They treasured Ramayana as great literature and the Hanuman dance was their special feature.

Mr. Nimmenheminda expressed the view that Thailand was more Indian than India. He presented a set of books on Thai culture and architecture to Sri Sankaracharya. His Holiness expressed his thanks to the Ambassador for the informative lecture given and described him as a true representative of a country preserving Hindu culture.

Answering questions, the Thai Ambassador stated that Siam was changed into Thailand Because 'Thai' meant freedom. Referring to the place of Sanskrit in education the Ambassador said kings and princes encouraged Sanskrit. In three universities Sanskrit was taught for the study of Hinduism and Buddhism. Buddhist monasteries in Thailand were also teaching Sanskrit and Pali. Sanskrit was popular in the Palace and as a language of administration The Ambassador said that a few Brahmins from Rameswaram had immigrated into Thailand centuries ago Their descendants were celebrating "dolotsavam" during which "Embavai" songs were recited. Tnese festivals had been recently revived and they were very popular in Thailand.

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Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology.", "Politics, Philosophy, and Phantasy." Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831. to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

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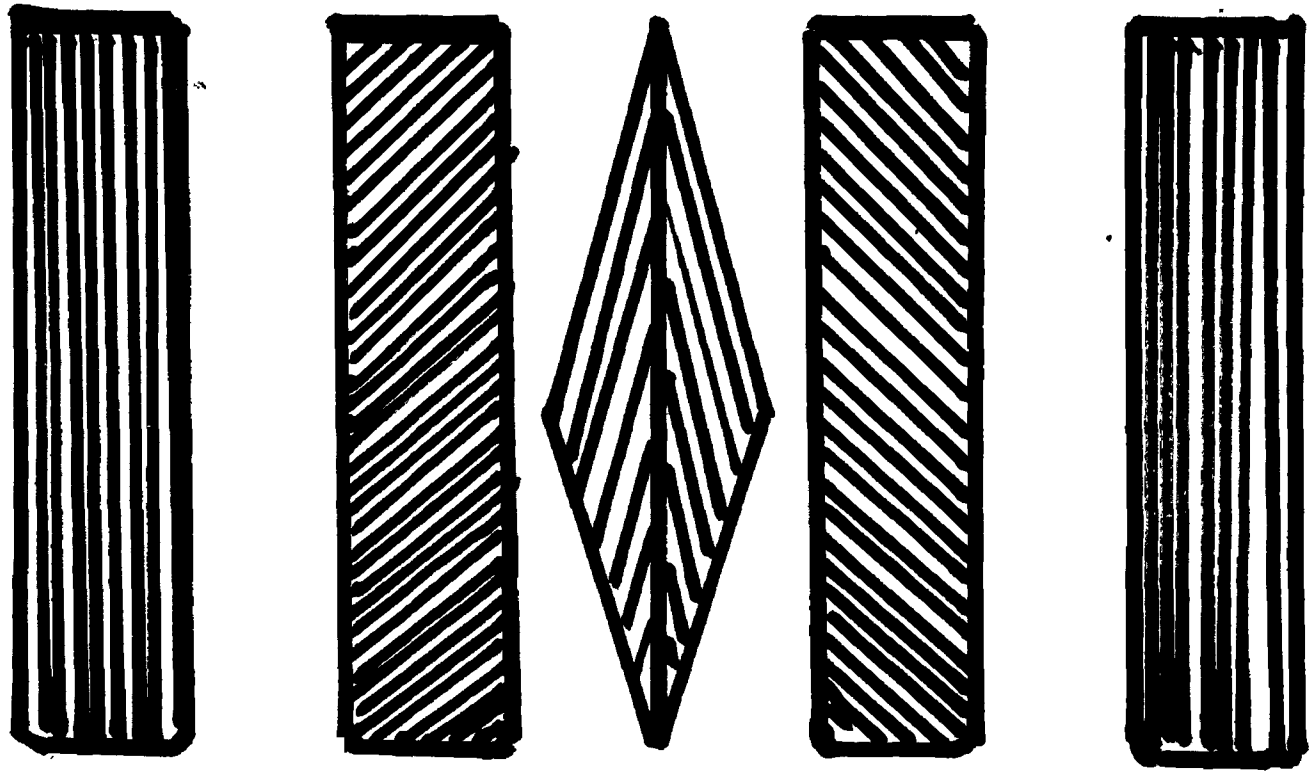

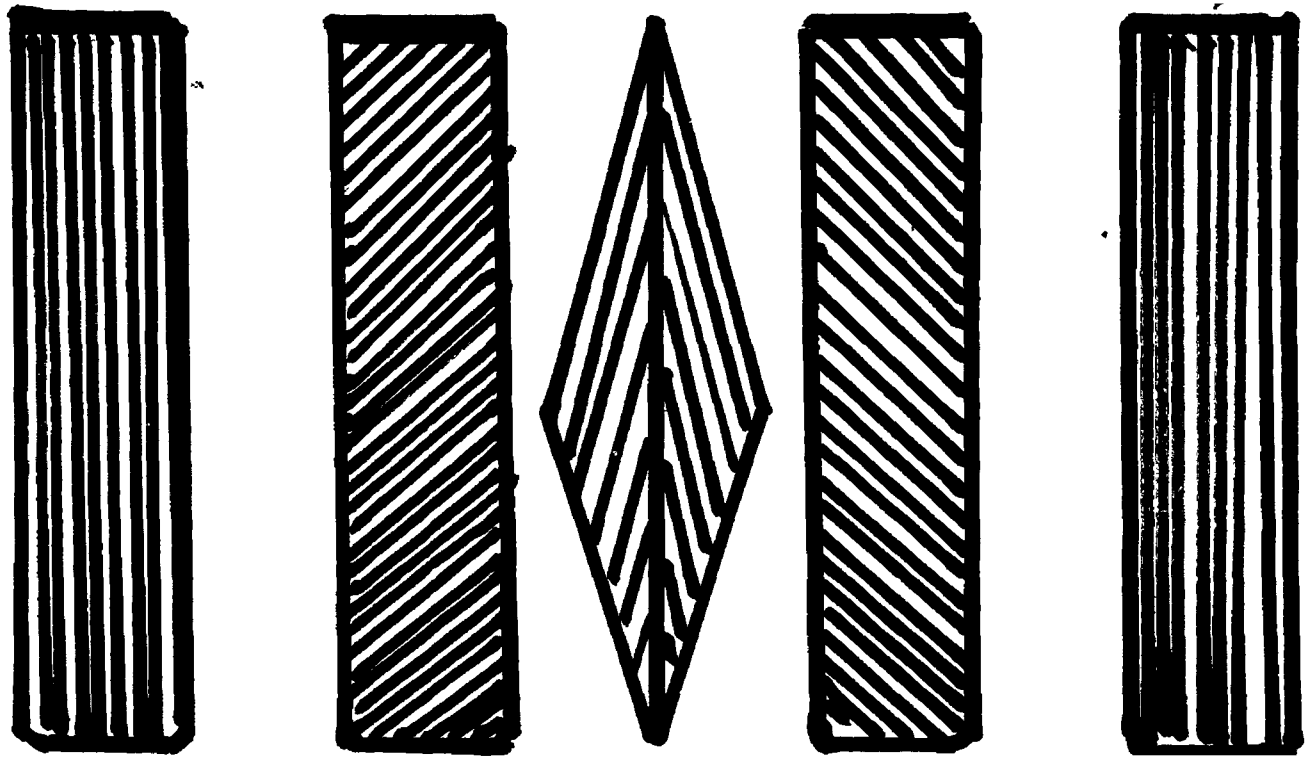

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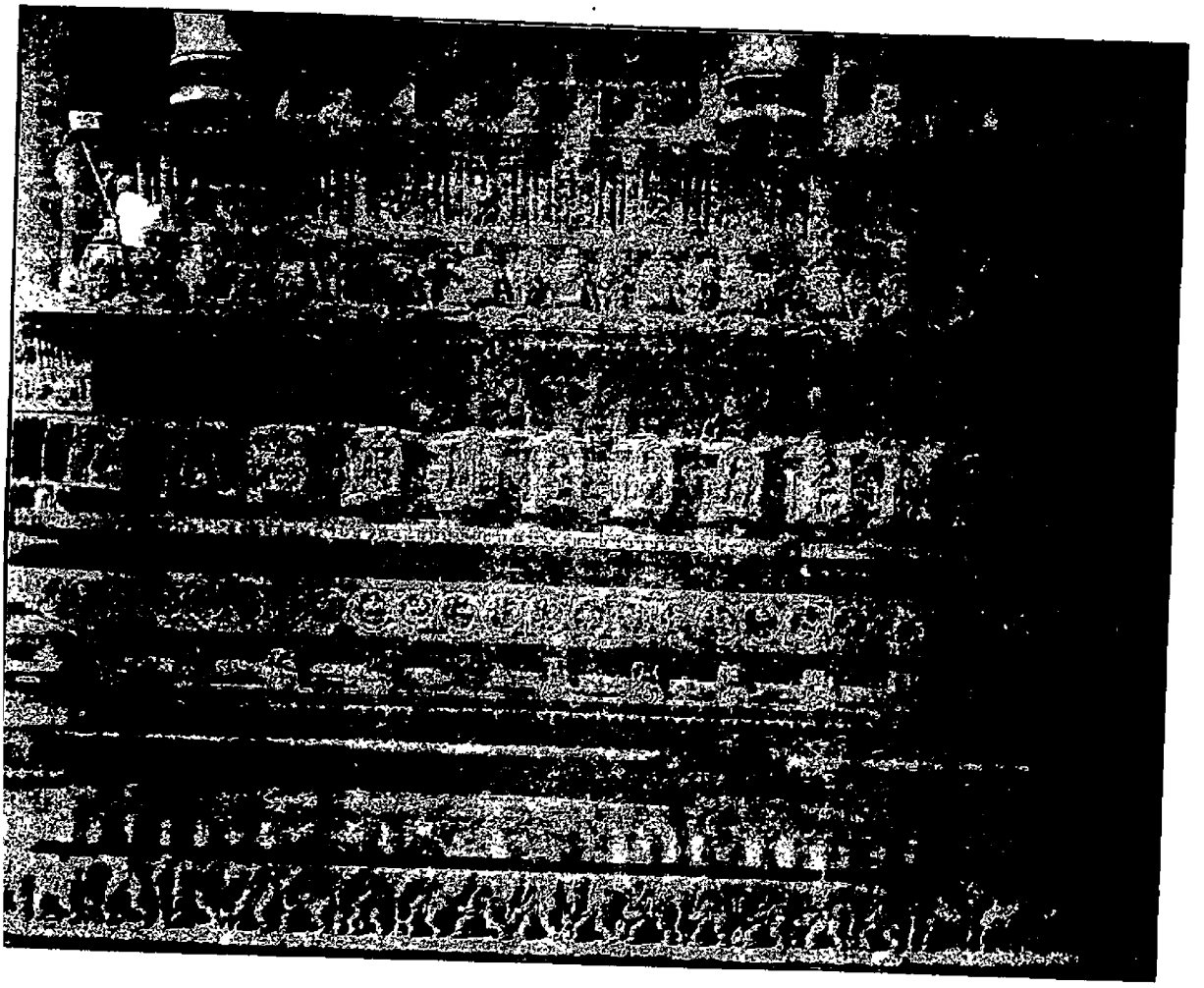

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FORMS OF WORSHIP

At the Ilayathangudi Vidwat Sadas, Pandits from the two Agama schools of Pancharatra and Vaikhanasa discussed the different modes of worship with the aim of finding out the underlying unity of all their Agamas. Besides the Pandits from the South, two Lamas from Tibet expounded their Tanthric method of worship. The priest of the Kameswari temple in Assam also took part in the deliberations. Priests from the temples of Srirangam, Tirupati and Melkottai were also represented at the discussions.

In the course of the discussions at the Sadas it was stated that all the Agamas are based on Vedic teachings. Out of the 100 Agamas and Samhitas, only very few are in print. The Srirangam, Kanchi and Melkottai temples are following Pancharathra Agama school which stressed the importance of the Vaishnava form of worship. Still, worship of other deities in any other form is not precluded.

For comprehensive understanding of all modes of worship under all the Agamas, followers of other Agamas were also invited to the Sadas, to explain the peculiarities in their respective daily worship and pooja. Hence the discussion at the Sadas from the third day was interesting. The Vaikhanasa Poojaris explained their position. The Parthasarathy Bhattar of Tirupati, Alagara Bhattachari of Srivilliputhur, Suttai Bhattachariar of Nachiar Koil, Thanthriks from Cochin and Thirupparathurai expounded the tenets of the Vaikhanasa Agama.

Vaisa Bhattachariar said that according to the Vaikhanasa Agama, the Vishnu Linga is the Moola Bheda for Vishnu God, though the word Linga is popularly associated with Shaiva worship. According to the Vaikanasas, the Moola Bheda could be in the form of plantain flower. This tradition is prevalent in Karmandal and Jumbupuliyar in Coimbatore district. The Moola Bheda in these temples are in Linga form of Pillar without face. More than 15 Sivachariars took part in the discussion and demonstrated that Siva Lingam content of worship symbolised the worship of the Trinity, Brahma, Vishnu and Siva. According to Sivachariars, the lower part typified Brahma, the middle part Vishnu and the upper part Siva, and the whole part symbolised Sadasiva. They showed how others belonging to different schools of Agama worship attempted to reconcile the Purana Thattvam of the Trinity. Often in temple worship, Vedic Mantras were used profusely. At times of marriage festivals of deities in temples, they follow Bodhayana Sutra, since it was comprehensive enough and contained all Grihya Suthtras.

The Tibetan Lamas and Thanthriks from Assam clarified several points in their modes of worship. From these it was clear that the Tantric form of worship was also based on the Vedas and the Vedic Manthras. The Pooja in Kameswari temple in Assam was in Vedic Manthram and the Poojari of the temple claims he is following Sukla Yajur Veda and Kanva Sanhita. In private worship they follow Paraskara Grihya Sutra. They also worship God at the installation ceremonies, making Avahanas to Goddess with Agni in Kumbha. In Tibet, though the worship was according to Thanthra Sastra, still Tibetans had a few manthrams, Mudras and Yagna. There was striking similarity among all these forms of worship, as in the Avahana, Arghya, flower offerings and so on. In spite of being Buddhists, the Tibetans conform in many particulars to the Hindu form of worship. According to the Veda-moolamanthram, six modes of worship were prescribed and they were being practised in one form or another throughout India, testifying to the underlying basic unity of worship in different parts in the country.

The Rationalist

THE "RATIONALIST"
23RD YEAR

It is a matter of pleasant surprise to us that the "Rationalist" has completed twenty-two years. When in 1939 we started it on a whim, Gandhi's "Young India" was in vogue among educated circles Taking a chance, we thought we would have an English Weekly dealing with matters in our own way.

It was not a pleasant time. Hitler's War was spreading like fire. For seven years thereafter it kept the world on a sword's edge. It was the fag end of the British Empire. But despite the blazing war, despite the life and death struggle, British and Indian administrators kept the country from acute discomfort. The young Rationalist kept on.

But the war passed. And the British Empire passed. India claimed to have achieved independence. The slavery of the nation was supposed to have ended. The draining of the country's wealth was supposed to have ended.

But under independence the citizen is suffering a more grinding slavery than ever before. You cannot live an honest livelihood, and you cannot get a decent article of necessity. After two grandiose 5 year plans, you cannot get a little cement, or some zinc sheets, or good paper, or decent cloth, or edible food-stuffs.

Is this what Gandhi died for? Has he failed in India, as utterly as he failed in South Africa? Is this what we get after 15 years of Mr. Nehru's sovereignty? Is his aim only that he should continue Prime Minister while life lasts in his body, whatever may be the privations and discomforts and dishonours of his fellow-citizens in India and abroad? Can he not realise that bad national policies and bad Government redound to his own discredit? Is he so vain as to believe in the meaningless flattery offered him by self-seeking Indians and foreigners? Does he really believe that three, four, or five 5 year plans can raise a nation to the height of prosperity and keep it there during the next thousand years? It was because India was prosperous a thousand years ago that invaders came and subjugated it. And now while Nehru is yet dreaming of a spurious prosperity invaders are already at our doors! Or aren't they?

World-economics is such today that everything is in a flux, like the waves of a turbulent sea. No nation today can prosper at the cost of another. All nations are simultaneously out to prosper, by producing more and selling more! Sell to whom, when everyone produces? And where is prosperity by selling at less than cost price as India is doing? Has Mr. Nehru forgotten all his economics, and also taken leave of common sense? It is no prosperity to skin alive the present generation by promising a golden skin to the next! It is no prosperity for the Finance Minister to go round the capitals of the world hat in hand, and bring the hat full of their unsold goods valued at exorbitant prices! Building prosperity on world-wide debts is building prosperity on quicksand. If, as he says, he is happy and care-free as Prime Minister, he must let others also remain happy and care-free. Mr. Nehru's planning advisers are like Hitler's Generals in 1945. He must make

them Bharataratnas and remove them, and have a new set whose thinking is more sober, more far-seeing, and less insane.

Merely being Prime Minister for 20 years, or 30 years, can bring no glory. It is like a bee in a honey-comb. History, and pre-history, have passed down names of Administrators, some benevolent, some malevolent. Nero, Attila and Caligula, Tamurlane and Zenghis Khan, Manu, Shalivahana, and Vikramaditya, Dileepa, Sagara, Ashoka, Haroun Al Rashid and Akbar, Chanakya, Rakshasa, Beerbal, Todar Mul. Mr. Nehru might contemplate them in solitude, and inhale some warning, and imbibe some wisdom.

We are not his biographer, and therefore we need not seek his good points. We do not grudge him the Prime Ministership, and therefore we do not seek to malign him. The "Rationalist" has watched his progress these 15 years, and gives its appraisal with dispassion and with candour.

Our views may not matter to him. The loss is his, and the country's. We may not occupy an important position in the country's firmament. But curiously, Sir Visweswaraya has given us a title: "I have a distinct recollection of your place in the public life of Mysore as an independent critic of men and affairs!"

That has been the unambitious role of the "Rationalist", during the 22 years of its sometimes chequered and always modest life. It has not sought praise; but occasionally a kind voice breaks through the frantic noices of the atmosphere and reaches our ears.

A valued reader writes from Chittoor District: "Herewith subscription amount for 1961 and 1962, for the "Rationalist." I pray Him to bless you with long, happy, and peaceful life, and strength to withstand the incessant strain in uncarthing the invaluable and precious wisdom stored in the literature, science, etc., of our ancients. With respects, I am &c. K. R. I.

Another esteemed reader, retired Chief Justice of a High Court, writes, "Hope you are all well. Your writings and activities indicate growing strength and vigour. May they continue is my wish! Herewith the annual subscription for the Rationalist. With kind regards, etc."

A prominent businessman of Bangalore writes, "Since some time I have not been receiving your valuable Weekly, "Rationalist". I do not know the reason. If you are printing the same, please continue to send it. Yours etc."

And H. H. Jayachamaraja Wadiyar was pleased to write some time ago,

"My Dear Mr. Josyer,

It has indeed given me much pleasure to know that your paper, the "Rationalist" Weekly, has completed its many years of glorious service in the cause of the revival of oriental learning and critical discussions of matters of topical interest. And now it has entered its next Birthday.

The invaluable services the "Rationalist" has been rendering during these years, with always a new and fresh approach to problems, giving new angles, and suggestive of new thoughts, has certainly made it one of the most heartening weeklies to read. Above all what has been written in your columns in the cause of the Sanskrit language—that vast store-house of great and noble thoughts, ideas and ideals—have already blazed a new trail for others to follow. It is indeed a matter of pride and privilege for all who love our Sanathana Dharma, to own that the "Rationalist" stands for being fearless in its advocacy of

justice and truth, in happening to be instrumental in the founding of the "International Academy of Sanskrit Research", and, lately of helping in the discovery of the ancient manuscript on "Vaimanika Sastra", in Devanagari script, ascribed to Maharshi Bharadwaja. Surely these are outstanding achievements!

May the "Rationalist" thus be the torch-bearer of all that is best in its further chapter of memorable history, may the "Rationalist" grow from strength to strength and be the harbinger of the renaissance of Indian culture, and may your able and scholarly guidance be vouchsafed to it for long, is my fervent desire and prayerful wish!

With all good wishes aud kind regards,

Yours Sincerely,

JAYACHAMARAJA WADIYAR."

In this world everything is evanescent. Yet one keeps on doing honest things as long as one can. The "Rationalist", started under God's prompting, should continue as long as God wills. That thought prompts us to commence its twenty-third Year of humble service.

Editor.

H. H. MUMMADI KRISHNARAJA WADIYAR.
Founder of Modern Mysore.

H. H NALVADI KRISHNARAJA WADIYAR
Architect of Modern Mysore.

G. R. JOSYER, M.A. HONS.

Secretary, First Mysore Civic & Social Conference, presided by Sir Visweswaraya, 1916.

Probationer, Ind. & Comerce Department, 1918.

1922 1822 left Govt. Service, and organised First Mysore Reforms Conference, in Bangalore with S. Srinivasiengar of Madras, 1923. Organised First Mysore State Congress in Mysore with S. Sathyamurthy of Madras, 1928. Author, Historian, Publisher, Editor etc.

Printed at the Goronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

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A Weekly

or the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

REINCARNATION

An article on Reincarnation in a Bombay Paper by Mr. R. J. Daruwala, evoked Miss F. Lally's disbelief. She is answered in the following:

"This is a reply to Fareeda Lally's critique of my article on Reincarnation.

At the outset, Miss Lally resents my description of the human body as a prison, a limitation, a hindrance. She fastens her attention on the allegedly derogatory sense of 'prison' and ignores the other two words. In the first four paragraphs of my article I have tried to make a precis of an entire mystical view-point.

My purpose in speaking of the human body as a prison, a limitation, a hindrance was quite different. In clarification I quote Dr. Broad's (he is the eminent Cambridge philosopher) endorsement of Bergson's Theory concerning memory and sense-perception.

Dr. Broad writes, "The suggestion is that the function of the brain and nervous system and sense organs is in the main eliminative and not productive. Each person is at each moment capable of remembering all that has ever happened to him and of perceiving everything that is happening everywhere in the universe.

"The function of the brain and nervous system is to protect us from being overwhelmed and confused by this mass of largely useless irrelevant knowledge by shutting out most of what we should otherwise perceive or remember at any moment, and leaving only that very small and special selection which is likely to be practically useful." (cf. Aldous Huxley's Doors of Perception).

We see therefore that unless there were this funnelling of the Universal Mind into each human mind, with its result of a limitation of consciousness, biological survival would be impossible. Because, if a man could envision all that was happening everywhere not only in the material world but also on other planes of existence, it would paralyse all his initiative of action, as his will to action would fail to keep pace with his power of knowledge.

Further, I am held guilty of asserting that Pythagoras Plotinus, Zoroaster, St. Thomas Aquinas etc. all taught reincarnation in one ferm or other. Where the first two names are concerned I refer those interested to that excellent book by the occultist, Edouard Schuri, 'Pythagoras and the Delphic Mysteries'.

St. Thomas Aquinas though one of the main pillars of medieval Catholic theology was much more—an alchemist, a scientist and a mystic, to whom reincarnation would be anything but 'repugnant.'

It is true that no documentary evidence exists in the case of Zoroaster and reincarnation. Though much of the writings are lost or have been destroyed by conquering hordes, Zoroastrianism is the most profoundly occult of all the religions. It has left, through varied channels of Chaldean, Egyptian and Hermetic occultism, a rich legacy of arcane wisdom to the Greek and Jewish schools of mysticism. Surely Miss Lally realises that the genuine mystical knowledge behind any esoteric religion is nurcupative (nominal).

In D. H. Spencer Lewis's book, "Mansions of the Soul: the Cosmic Conception" is quoted a lengthy extract from Moses Gaster, Ph.D. Chief Rabbi of the Jewish Congregation of London, Vice-President of the Royal Asiatic Society, a profound occultist, Qabalist, and an acknowledged authority on Jewish religion, belief and practice. I am sure after reading it Miss

Lally will modify her statement that "belief in reincarnation was considered heretical long before Christ, even by the great Hebrew prophets."

Miss Lally contends that, "Councils are summoned by the Church, in order to clarify and make evident a truth already held by the faithful." In reply I quote once again the text of the pronunciamiento issued by the second council of Constantinople in A.D. 553:—"whoever shall support the mythical doctrine of the pre-existence of the soul and the consequent wonderful opinion of its return, let him be anathema." This could scarcely be termed friendly persuasion.

As for Miss Lally's ridicule of the New Testament passages quoted in indication of reincarnation, I would recommend a dispassionate perusal of Dr. Lewis's book. Surely a man of Dr. H. Spencer Lewis's own high eminence and mystical attainments does not require my feeble endorsement of or support in anything he writes.

Lastly, I wonder why Miss Lally passes over in silence the emphatic concluding remarks in my article:— "The ultimate truth about reincarnation is that it is not merely a philosophical doctrine or an article of belief in some religion's credo, but a profound inner psychological experience: for, as the student of mysticism advances on the path, he develops in the sanctum of his inner consciousness the ability to recall his past lives and settle through lustration the account of past good and evil."

AYURVEDA

Shell Colony,
Chambur, Bombay 71 As.
12-10-62,

The Editor,
'Rationalist',
Chamaraja Road, Mysore.

Dear Sir,

I have read a few issues of the 'Rationalist', wherein portions of the book on Ayurveda by Agaram Venkatarama Pandit were reproduced.

I wonder whether the book is already published, and if so, where I could get a copy for my use and its value. I am definitely interested on the subject of Ayurveda, which has been rightly termed as the Fifth Veda by ancient seers.

I shall, therefore, be obliged if you will be good enough to pass this inquiry on to the party concerned with a request to send me a detailed reply giving its value and contents. The list of contents of the various aspects of this ancient and almost forgotten science that have been dealt with in the book under reference will enable me to decide about its usefulness to me.

Any further information about the author's other works on this or other allied subjects will be most welcome.

Thanking you in advance for an early compliance, I am

Yours faithly,
C. R. Mahadeo.

* * *

At last the clouds seem to be breaking to let in the sun of Ayurveda. Ed.

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The Manager,
"Rationalist", Mysore.

The Rationalist

HINDU SUPERIORITY

(Continued from Previous issue.)

HINDU COLONIZATION OF THE WORLD

The turning point in the history of India, nay, in the history of the world, was the Mahabharata—the death-stroke to Indian prosperity and glory. Before this catastrophe, Hindu civilization was in full vigour. It declined gradually after the Mahabharata, till it was attacked first by the semi-barbarism coming from the north-west, and then by the European civilization. Simplicity with refinement, honesty with happiness, self-denial with plenty, and glory with power and peace, were the splendid results of the Hindu civilization.

The Mahabharata was a war not only between man and man, but between the two aspects of the heart, the two phases of the mind.

There are two remarkable features of that period, differing in nature but coinciding in their effect on India. These were destruction and emigration. The good and the great men of India either emigrated or were killed: the effect upon India was the same—inimical to her prosperity. Whole tribes were killed: whole races emigrated. It is true that, in addition to many civilizing expeditions, there had been tribal emigrations before that momentous period too. These emigrations, like the settlements and colonies of ancient Greece, differed in an important respect from the modern settlements of the Europeans. The Grecian settlements attracted the best men of Greece; and the Indian emigrations helped powerfully to set in motion those disintegrating forces that undermined our national superiority, destroyed our independence and ruined our society and religion.

But there is no evil that is an unmixed evil: to every cloud there is a silver lining. In the present case, India's loss was the world's gain. Though India's greatness began to decline, the entire western world, from Persia to Britain, received in the colonists the seeds of their future greatness. The Mahabharata was thus fraught with world-wide consequences.

"But perhaps, in no similar instances have events occurred fraught with consequences of such magnitude, as those flowing from the great religious war which, for a long series of years, raged throughout the length and breadth of India. That contest ended by the expulsion of vast bodies of men, many of them skilled in the arts of early civilization and still greater numbers warriors by profession. Driven beyond the Himalayan mountains in the north, and to Ceylon, their last stronghold in the south, swept across the valley of the Indus of the west, these persecuted people carried with them the germs of the European arts and sciences. The mighty human tide that passed the barrier of the Punjab, rolled onward towards its destined channel in Europe and in Asia, to fulfil its beneficent office in the moral fertilization of the world." [1]

It is, of course, true that emigration from India had been going on from time immemorial. Notwithstanding the marvellous fertility of the soil and the wonderful industries that flourished in the country, India had to plant colonies to provide for her superabundant population. Professor Heeren says: "How could such a thickly-peopled, and in some parts over-peopled country as India

1. India in Greece, page 26.

have disposed of her super-abundant population except by planting colonies; even though internicine broils,—witness the expulsion of the Buddhists,—had not obliged her to have recourse to such an expedient?" [1]

The earliest emigration appears to date sometime after Manu. One of the oldest colonies founded by the Hindus was in Egypt. America, with some other countries, was also colonised before the last great migration. The principal migration to Greece took place soon after the Great War. The word 'kapi'' for ape appears in the heiroglyphic writings of Greece of the 17th century B.C., which shows that the colonization of Greece must be dated long anterior to the era of Moses.

It would perhaps be interesting to know the exact time when the Mahabharata took place.

In determining dates our efforts are clogged by the dearth of historical records. But it is not in historical literature alone that we have to mourn this loss. Every branch of literature, every science and art, has suffered from the ravages of ignorant fanaticism. Some have disappeared completely; others have come down to us in a more or less mutilated form. The present scarcity of historical works however, should not be regarded as a proof of the absence of the Art of History, any more than the present poverty of the country be accepted as a proof of its indigence in ancient times.

For one thing, the enmity of Aurangzeb towards all historical writings is well known. But it is the Arab, Afghan and Tartar semi-barbarian that is responsible for the destruction of literature, whether in Egypt or in India, in Persia or in Greece. The destruction of the Alexandrian Library was one of those notorious feats by which the progress of humanity was put back by a thousand years. But the loss to humanity by the wholesale destruction of the libraries of India is beyond calculation. That eminent antiquarian and explorer, Rai Bahadur Sarat Chander Dass, says: "In the lofty nine-storied temple at Buddha Gaya, which was formerly called the Mahagandhola (Gandhalaya), the images of the past Buddha's were enshrined. The nine-storied temple called Ratandadhi or Dharamganja (University) of Nalanda was the repository of the sacred books of the Mahayana and Hinayana Buddhist schools. The temple of Odantapuri Vihara, which is said to have been loftier than either of the two (Buddha Gaya and Nalanda), contained a vast collection of Buddhist and Brahminical works, which, after the manner of the great Alexandrian Library, was burnt under the orders of Mohamed Ben Sam, General of Bakhtyar Khilji, in 1212 A.D." [1]

Sultan Alla-ud-din Khilji burnt the famous library at Anhalwara Patan. The Tarikh Firoz Shahi says that Firoz Shah Tughlak burnt a large library of Sanskrit books at Kohana. Sayad Ghulam Husein, in his well-known book, Sair-ul-Mutakhreen (Vol. I, page 140), says: "Sultan Sikander (Aurangzeb) was the most bigoted of the Sultans, and burnt the books of the Hindus whenever and wherever he got them."

Instances of such savagery could be multiplied easily. These are all manifestations of that mental aberration to which humanity is evidently subject at intervals, the disease being the same; the occasion may be the outrages committed by the Goths and Vandals of earlier times, or the Afghans and the Turks of the later day. [2]

(To be continued).

1. Historical Researches, Vol. II, page 310.
2. Weber's Indian Literature, page 3.

1. The Hindustan Review for March 1906, page 187 (Universities in Ancient India).
2. The Turks who sacked Nithaput in Turkistan in Hijra era 549 burnt down all libraries at that place of learning!

FAMILIAR NAMES

Who was Paul Pry? Who was Uncle Sam? Who was Tommy Atkins? Who was Tony Lumpkin? Who was Peeping Tom?

These are examples of the questions asked and answered in "Who was? A Gallery of Immortal Characters," by G. and K. Chesterton.

There are 246 articles in the book, each of them some 200 words in length, and the amount of brightly-imparted information that is compressed into its 150 pages is surprising.

Uncle Sam we learn, "the lean and lanky gentleman in the cutaway coat and top-hat who personifies the American Government, had a human original," one Sam Wilson. Sam looked after a shop on the shores of the Hudson, over the doors of which were painted the initials of the proprietor, E. A., and the letters U.S., which stood for United States. Sam Wilson, being once questioned about the meaning of the second pair of initials, jokingly replied that they stood for Uncle Sam. His little joke enjoyed an unforeseen popularity, and in a few years "Uncle Sam" was taken as the national figurehead.

The British name for the typical soldier—Tommy Atkins—was the creation of the War Office. "It was once the custom in the Army to issue to recruits little books in which were recorded particulars of the soldier's name, age, and so on. For the guidance of the not-over-bright, a printed form, showing exactly how details should be entered, accompanied the manual, and the name of the imaginary soldier on these forms was Tommy Atkins."

How many of us again who talk about "barnacles" in Government Departments know the origin of the allusion? This book makes it clear. Tite Barnacle was a character in Charles Dickens's "Little Dorrit."

"When Arthur Clenman wished to investigate the case of Mr. Dorrit, who was in a debtor's prison, he was referred to the Circumlocution Office, a Government Department which existed apparently for the purpose of hindering the accomplishment of anything and everything. Firmly ensconced in positions of authority, clinging to their jobs like the shellfish which cling to the keel of a ship and impede its progress, were the members of the Barnacle family. Mr. Tite Barnacle, the head of the department, was a specialist in the theory and practice of "How Not To Do It." Any matter which came before this office was practically certain never to be settled. Mr. Tite Barnacle's post and income would have disappeared otherwise.

"The only method of dealing with Barnacles," concludes the writer, "whether found in Government offices, private offices, committees, or shops, is to do as sailors do with the barnacles on a ship's side—scrape them off!"

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Circumlocution Offices are too well-known to the poor Indian citizen now-a-days. Ed.

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* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

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AND THE
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AUTHOR

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Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."
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RS. 15—00

WE PRESENT TO C. R.

The following statements were made by **Soviet Premier Khrushchev** *on the subject* **of testing nuclear weapons:**

"The Soviet Government stands firmly **for the complete and unconditional cessation of atomic and nuclear-weapons tests. Three years ago the Soviet Union** was the **first of the great powers** to propose an **agreement to end these** tests and in that **way take the first step** towards the complete **prohibition of nuclear weapons."**

On 15-2-1958.

"The Soviet Government, with the aim **of creating more** opportune conditions **for agreeing soon on an** ending of the **tests, will also in the** future stick to its **self-imposed obligation** not to resume **experimental** nuclear explosions in the **Soviet Union if the Western powers do not begin testing** of atomic and hydrogen **weapons .... Should** any side violate the **obligations to which it has committed itself, the instigators** of such violations will cover **themselves with shame,** and they will be **condemned by the peoples** of the world."

Before Supreme Soviet on 14-1-1960.

"We shall do everything in our power to make general and complete disarmament a reality, to rid humanity of the arms race and the threat of a new war of annihilation."

Before U. N. Assembly on 23-9-1960.

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LESSON OF PRESSURE-COOKER

A young man who was known for his explosive temper married an equally high-spirited girl. When life seemed surprisingly serene after more than a year of marriage, someone asked why there had been no fireworks!

The young bride laughed. "One day when Ralph blew his top over something," she explained, I happened to be studying the directions for my pressure cooker. 'If the pressure gauge blows off,' I read, 'turn off the heat. After the excess steam has escaped, resume normal cooking.' I've found those pressure-cooker directions work equally well with a husband!"

LACK OF ORDER

All of us are generally cumbered up with the thousand and one hindrances and duties which wind us about with their spider threads and fetter the movement of our wings

In order to simplify his duties, his business and his life, a man must know how to disengage what is essential from the detail in which it is enwrapped, for everything cannot be equally considered. It is lack of order which makes us slaves; the confusion of today discounts the freedom of tomorrow.

* * *

Correction does much, but encouragement does more. Encouragement after censure is as the sun after a shower!

ಯಜುರುಪಾಕರ್ಮ	0—4—0.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0—4—0.
ಭಗವದಾರಾಧನ	0—2—0.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	0—4—0.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

1000 CONJURERS MEET

World Congress of magicians.
Lit candle comes from trouser pocket.

Hamburg (Dad) - "Would you be kind enough, to let me see some of your tricks?" This question was recently heard frequently in Hamburg's bustling streets. The gentlemen so approached would thereupon produce white mice from their pockets previously appearing to be empty, or would unroll a short rope to show surprised by-standers the legendary Indian rope trick, or they would make their hands pass over a grass-green handkerchief making it turn fiery red in a split of a second!

On the occasion of the fiftieth anniversary of the establishment of the German Magicians' Society one thousand conjurers from twenty-eight countries gave Hamburg, the distinguished and sober port and trade centre in the north of the Federal Republic of Germany a weird atmosphere for a few days. Among the magicians who had come to Hamburg were guests from Egypt, France, Great Britain, India, Yugoslavia, Morocco, the Netherlands, Poland and Turkey; the Scandinavian countries were also strongly represented. The most prominent participants in the congress were the Dutch master conjurer Fred Kaps and Kalanag, the famous German illusionist. However, only every fifth deft-finger devotee and addict to the black art of illusion and magic earns his living thereby. The great majority of participants are workers, employees, business people and scientists, who in their leisure time pursue "magic arts" as their hobby, making the amateur and do-it-yourself sorcerers and wizards.

Even the realm of illusions cannot do without international meetings and congresses. However, instead of discussing annual balance sheets, annual reports and statistics, this conference rather directed its attention to the problems of transforming water into brandy, and of retrieving burnt banknotes uninjured from an egg. Any attempt of outsiders to sneak or gate-crash into the meeting in the attempt of spying was doomed to failure. The magicians appeared to be no less anxious to keep their professional secrets than the Americans are in their efforts to protect their gold resetves in Fort Knox. Double and treble safety measures were applied to screen participants to keep undesirable "guests" away from the meeting. The programme included the presentation of English and American films showing the latest trick in slow-motion pictures, special courses given by international authorities in the "magic arts", and demonstrations of the latest paraphernalia and the newest devices of illusions by specialist traders.

As was recently revealed by an opinion poll, this kind of entetainment takes the third rank after angling sports and stamp collecting among the most favoured hobbies. Millions of people devote their leisure time to learning and practising such tricks; however only a few will reach top class. Today the admission to the magicians' association is as difficult to be obtained as that to an exclusive millionnaires' club. Candidates will be admitted after a long trial period followed by several months of "expectant membership." Candidates must give a solemn pledge forever to watch that no "magic secrets" get known to the public. This pledge to secrecy is, above all, intended to protect the professional conjurers who feel compelled to discontinue their careers, if everybody knows how tricks are achieved, how a lit candle will be produced from

(Continued on page 6)

The Rationalist

HINDU SUPERIORITY

HINDU COLONIZATION OF THE WORLD

(Continued from Previous issue.)

Mr. Dow, in the Preface to his History of Hindustan observes: "We must not, with Ferista, consider the Hindus as destitute of genuine domestic annals. or that those voluminous records they possess are mere legends framed by Brahmans." Mr. Wilson, with his usual fairness, remarks that "it is incorrect to say that the Hindus never compiled history. The literature of the south abounds with local histories of Hindu authors. Mr. Stirling found various chronicles in Orissa, and Colonel Tod has met with equally abundant material in Rajputana." [1] Professor Heeren says: "Wilson's translation of Raj Tarangini, a history of Kashmir, has clearly demonstrated that regular historical composition was an art not unkown in Hindustan, and affords satisfactory grounds for concluding that these productions were once less rare, and that further exertions may bring more relics to light." [2]

Professor Wilson's assertion that "genealogies [3] and chronicles are found in various parts of India recorded with some perseverance," will be supported by all who know Hindu society.

The critics who resolutely deny the existence of the art in Ancient India on the plea that very few of the productions of the art are to be found, will do well to consider the fact that even the Vedas would have been lost had the old regime continued a century or so longer without giving birth to a Dayanand. When such has been the lot of their most adored possession, what better fate could the poor Art of History have aspired to meet?

The illustrious Colonel Tod says: "If we consider the political changes and convulsions which have happened in Hindustan since Mahmud's invasion, and the intolerant bigotry of many of his successors, we shall be able to account for the paucity of its national works on history, without being driven to the improbable conclusion that the Hindus were ignorant of an art which was cultivated in other countries from almost the earliest ages. Is it to be imagined that a nation so highly civilized as the Hindus, amongst whom the exact sciences flourished in perfection, by whom the fine arts, architecture, sculpture, poetry and music were not only cultivated, but taught and defined by the nicest and most elaborate rules, were totally unacquainted with the simple art of recording the events of their history, the characters of their princes, and the acts of their reigns?" [1]

He then asks, whence did Abdul Fazul obtain the materials for his Ancient History of India, if there were no historical records in existence at the time? This, he declares, sufficiently proves the existence of the art. Then, again, he says that in Chund's heroic account of Prithvi Raj, we find notices which authorise the inference

1. Mill's India. Vol. II, page 67, footnote.
2. Heeren's Historical Researches, Vol. II, page 143.
3. The genealogies are still kept and are to be found in almost every part of Hindustan proper. In Rajputana, where they are regularly kept, you may select any man, and after a little search you can generally find out the names and abodes of every member of his ancestral family for about twenty generations back. There is a clan named "Jogis" who have made this their hereditary profession.

1. Introduction to Tod's Rajasthan.

that works similar to his own were then extant.[1]

It must not be supposed that the authors of these works were ignorant bards. We find that Chund's history contains chapters on laws for governing empires; lessons on diplomacy: home and foreign. See also the admirable remarks of the French Orientalist, Monsieur Abel Remsat, in his Melanges Asiatiques.

Since the time of Col. Tod, a number of historical works and books on political science have been discovered. Kautilya's Artha Shastra (4th century B.C.) has attained worldwide celebrity. Among the other historical works since found are: Harshacharita of Bana, Gaudavaho, Navasahasanka Charita, Vikramankadevacharita, Prithvirajavijaya, Ramacharita, Dvyashrayakavya, four Kumarapala Charita, Kirtikaumudi, Sukritasankirtana, Prabandhachintamani, Prabandhakosha, Vastupalacharita, Hammiramahakavya, Mandalikakavya, etc.

But to return to the point, Swami Dayanand Saraswati, in his Bhumika, says that 5,007 years have passed since the beginning of the Kaliyuga era. The Siddhanta Siromani, one of the most popular of the Hindu works on Astronomy, says that the Kaliyug era, at the time of the establishment of the Salivahan era, was 3,179. It says:

यातास्चप्तमनवो युगानि भमितान्यष्टयुगांघ्रि यवम् ।
नन्दाङ्गीन्दुगुणास्तथा शकनृपस्यास्ते कलेर्वत्सराः ॥

The Salivahan era at present (1962 A.D.) is 1885: so that the Kaliyuga era should now be 3179 + 1885 = 5064.

The Varahi Samhita of Varahamihar says that the constellation Saptarishi was in Magha Nahshatra in the reign of Yudhishthira, and that the date of his reign may be obtained by adding 2,526 to the Salivahan era. According to this, Yudhishthira reigned 2,526 + 1,885 = 4,411 years ago.

आसन्मघासु मुनयश्शासति पृथ्वीं युधिष्ठिरे नृपतौ ।
षड्द्विकपञ्चद्वि (२५२६) युतस्तस्यकालस्य राशश्च ॥

—वाराही संहिता. अ. १३.

Kalhan Bhatta, in his famous work, Raj Taringini, says that Kauravas and Pandavas flourished when 653 years of the Kaliyuga era had passed.

शतेषु षट्सु सार्धेषु त्र्यधिकेषु (६५३) च भूतले ।
कलेर्गतेषु वर्षाणामभवन् कुरुपाण्डवाः ॥

—राजतरङ्गिणी, त. १. श्लो ५१.

This, too, shows that 4,411 + 653 = 5,064 years have passed since the commencement of the Kaliyug era.

The astronomers, Parasar and Arya Bhatta respectively, hold that the Mahabharata took place 666$\frac{2}{3}$ years and 662$\frac{2}{3}$ years after the commencement of the Kaliyuga.[1]

Brahadgarga Muni, on the contrary, holds that the Saptarishi were in the Magha Nakshatra at the junction of the Dwapar and the Kaliyuga. He says:—

कलिद्वापरसन्धौ तु स्थितास्ते सप्तदैवतम् । (मघा)
मुनयो धर्मनिरताः प्रजानां पालने रताः ॥

According to him, therefore, Yudhishthira flourished at the beginning of the Kaliyuga.

(To be continued.)

1. In Rajasthan many historical works are to be found, such as (1) Vijaya Vilas, (2) Surya Prakas, (3) Kheat, (4) Jagat Vilas, (5) Raj Prakash, (6) Jai Vilas, (7) Khoman Rasa, (8) Maun Charitra. The last two are comparatively of recent date. See Rasamala or Hindu Annals of the Province of Gujrbt, by the Honourable A. K. Forbes, 1890 (Bombay).

1. "Indian Eras," p. 1.

(Continued from page 3.)

pockets, how girls will be sawn in the middle and how rabbits can be made to disappear in a top hat. The objection that any layman may buy almost any trick in the nearest specialized shop is immaterial, asserted the Vice-President of German Magicians' Society. With a knowing wink he added: "Everyone can buy a piano or a violin, without thereby necessarily acquiring the ability to play the instruments, as we all too well know.'!

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

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AND THE
YADAVA DYNASTY.

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RS. 15—00

MINISTRY OF DEFENCE

Estimate of the Amount required in the year ending 31st March, 1956 to pay the Salaries and other Expenses of the Ministry of Defence.

Major Head "25"	Actuals, 1953-54 Rs.	Revised Estimate, 1954-55 Rs.	Budget Estimate, 1955-56 Rs.
A.—Secretariat :			
A. 1—Pay of Officers ...	9,02,858	9,99,800	10,69,300
A. 2—Pay of Establishments	8,39,096	9,25,600	10,90,300
A. 3—Allowance, Honoraria etc.	5,84,948	5.27,000	6,95,000
A. 4—Other Charges ...	1,58,065	1,87,600	1,84,500
Total—Secretariat	24,85,967	28,41,090	30,391,00

1. Estimate of the Amount required for the year ending 31st March 1956 to defray the Expenses of the Army.

	Actuals, Rs.	Revised Estmate, Rs.	Budget Estimate Rs.
A.—Pay and Allowances of the Army	44,89,10,143	44,86.20,000	43,74,34,000
B.—Pay and Allowances and Miscellaneous Expenses of Territorial Army, etc.	45,33,593	78,85,000	1,08,75,000
C.—Pay and Allowances of Civilians employed with (or for) the Army	22,95,65,961	22,60,62,000	22,80,55,000
D —Transportation and Miscellaneous	11,40,39,417	12,13,56,000	11,71,11,000
E.—Expenditure on Manufacturing Establishments (Including Stores and Works) ...	17,55,40,823	17.84,05,000	17,49,37,000
F.—Purchase and Sale of Stores (Other than for manufacturing Establishments and M.E S.)	31,40,92,476	32,88,25,000	33,26,90,000
G.—Expenditure on Works (Other than Capital Projects), Maintenance, etc.	14,12,81,399	14,66,00,000	13,99,52,000
H.—Charges in England	5,33,87,035	9,95,24,000	11,77,65,000
I.—Loss or Gain by Exchange	92,834	1,73,000	—
Total	148,14,43,681	1,55,74,50,000	155,88,19,300

DEFENCE SERVICE, NON-EFFECTIVE CHARGES

Estimate of the Amount required for the year ending 31st March 1956 to defray the expenses in connection with Non-Effective charges.

Voted: Sixteen Crores, Thirty-three Lakhs and Ninety-five Thousand Rupees.

A.—Army	962,18,984	10,31,80,000	10,90,43,000
B.—Navy	11,52,131	14,36,000	18,40,000
C.—Air Force	4,11,455	4,77,000	10,82,000
D.—Charges in England (Charged	5,651	6,000	5,000
(Voted	5,33,60,687	5,20.02,000	5,14,30,000
E.—Loss or Gain by Exchange	88,514	86,000	—
Total	15,12,37,422	15,71,87,000	16,34,00,000

(To be continued.)

The above is from the Budget figures of the Government for the years 1954, 1955, 1956. In recent years they seem to have risen to Rs. 400 crores a year!

"Where has all this gone?" asks Mr. Kripalani, ex-M.P! And at a grave time, as grave as Mohammad Ghori'si nvasion 1000 years ago, we make the ridiculous show of presenting grand-mother's rings and grand-daughter's bangles, and golden Tulabhaaras of so-called leaders! Ed.

KRIPALANI PUZZLED

Mr. J. B. Kripalani recently expressed wonder as to where Rs. 400 crores annually allotted for the defence of the country had gone, since the Indian Jawans are fighting the Chinese intruders without woollen clothes and automatic weapons."

He said half the total revenue of the country was spent on the defence every year, and the people would like to know where the money went.

Mr. Kripalani who was addressing a public meeting held Mr. V. K. Krishna Menon personally responsible for the reverses India had suffered in the border fighting and demanded his removal from the Union Cabinet.

Mr. Kripalani said that the leaders of the country were saying that it was not the time for post-mortem and fault-finding. He said if the people did not do post-mortem, how would they know who was responsible for the present situation!

He said he had been warning the Government and people of the country since 1950 against the danger from China, but neither the Government nor the people paid any heed to him. He said he contested Mr. Krishna Menon from the Bombay constituency during the third general elections as he was opposed to his defence policies and wanted to expose him. He also called for the "elimination" of some "traitors" amongst the people.

The Rationalist

NEHRU ON CHINA

In April 1954.

Prime Minister Nehru is reported to have stressed the vital need of avoiding the cold war atmosphere coming to India in the wake of happenings in Tibet.

Mr. Nehru, who was addressing the Parliamentary Consultative Committee on Foreign Affairs, is understood to have expressed his keen desire to maintain friendly relations with China. He did not want that any trail of bitterness should be left behind in India on this matter.

The Prime Minister is reported to have expressed his anxiety on this issue and said that Sino-Indian relations should not be allowed to be embittered.

Asked if the Chinese People's Government had sent any "reaction" to the concern expressed by the people here about the situation in Tibet, Mr. Nehru is understood to have said that there had been no communication from Peking on this matter even at the diplomatic level.

Mr. Nehru reiterated the view that India could not follow an "open door policy" to admit every refugee that comes from Tibet.

He is reported to have told the Consultative Committee that since march I last only seven refugees from Tibet had come to India apart from the party of 80 that came with the Dalai Lama. There was no large-scale movement of refugees. Any great influx of refugees would not be in the interest of the Tibetans themselves as it would deprive them of proper leadership.

He is understood to have reiterated the view that the basis of the uprising in Tibet was deeply rooted in a "national feeling."

Asked about the future abode of the Dalai Lama, Mr. Nehru is reported to have said that a semi-permanent abode was being selected at some hill station.

In reply to a question, Mr. Nehru is reported to have said that among the hill stations being considered for the Dalai Lama's stay were Mussoorie and Simla.

When a member suggested that the Chinese Government might consider the Dalai Lama's escape as "good riddance," Mr. Nehru is reported to have said that this was correct. The Chinese authorities would have liked to prevent the Dalai Lama's escape, but they failed to do so.

Reviewing the course of events in Tibet Mr. Nehtu is understood to have said that in the Khampa area (inner Tibet) which was not covered by the autonomy agreement, trouble started when the Chinese introduced land reforms and the like. Some of the Khampas, who had opposed the Chinese methods, fled away to Tibet and the anti-Chinese feelings created by them in course of time reached Lhasa. This clash of wills of two extremes had been there for some time and he had sensed it while in Bhutan recently.

In this atmosphere, when the Dalai Lama was invited for tea by the Chinese Commander, people got the impression that the Chinese might take him to Peking and there was a very big demonstration. The demonstration, he is understood to have said, was in the nature of an expression of the national feelings and sentiments of the Tibetans.

* * *

Now Mr. Nehru knows China better, we hope. Ed

WISHFUL THINKING

Here is a catalogue of wishful thinking by "war correspondents," in 1942.

"From time to time, my sunny disposition yields to a certain amount of umbrage notably when numerous bosses suggest that my attitude to the war is cynical.

Dear Reader, I am really a veritable connoisseur of all forms of wishful thinking, wrote a British correspondent in 1942.

Let me draw your admiring attention to pre-war and early war classics.

"Germany will not go to war. She can protect her ill-treated minorities without bloodshed.

"Germany dare not go to war. Her tanks have plywood bodies painted like steel. Her aeroplane engines fail after only four hours.

"German transport is useless. Although her entry into Austria was unopposed the roads were littered with broken down lorries and tanks.

"Italy will fight on our side once she has obtained a few concessions from France and Britain.

"Hitler has missed the bus"

Yes, those were the vintage years of wishful thought, mellow, well rounded and mature!

"Let me show what I can do on current affairs, all nicely classified under the countries concerned.

Germany: Carpet-gnawing Hitler assassinated before he can commit suicide.

The Germans are almost out of petrol, lubricating oil and are desperately short of vital metals, fats and food.

They are on the edge of revolution.

Conscripted commanders, officers and crews of U-boats are driven to sea at the point of the revolver. Their one thought is to surrender!

So inexperienced are the Luft waffe's pilots and crews that once out of sight of the home aerodrome they simply do not know where they are!

If a British machine heaves into sight, they just run away even if they are several against one!

The west coast of Europe is slightly held by a few groups of decrepit Germans armed with a few rusty guns!

German soldiers will not fight unless they are maddened with dope like that chap Goaring.

Berlin is dotted with machine gun strong points for use against the rioting populace.

Artillerymen, tank drivers and air pilots are in terror lest their machines collapse because the factories are riddled with anti-Nazis, who make vital parts with cunningly hidden flaws.

Japan: She is almost out of petrol, oil, all metals and food. Her military adventures are limited because she cannot ship rice for the troops.

Like the Germans, Jap soldiers do not like cold steel.

They run screaming into the jungle on the slightest provocation!

To call them fourth rate is to be charitable!

They cannot shoot. They hit somebody once in 5000 shots. And as four men are wounded to every one killed they require 25,000 rounds to kill one enemy! As they are out of metal, their fire-arms will soon be useless.

Jap airman cannot fly. They are air-sick, clumsy and cannot stand height, cold or rarefied air!

The army and Navy aeroplanes of which each arm has but a few hundred are laughably crude copies of obsolete German British and United States types.

Jap capital ships turn turtle. This is because they asked British firms to send full plans and tenders for new ships. The clever British knowing that the Japs wanted free designs moved the centre of gravity!

Italy: Italy is out of everything, and will not fight anybody except the Germans.

And the same about Spain, France, Portugal, Norway, Denmark, Finland, Belgium, Holland, Czecho Slovakia, Yugoslavia, Hungery and Rumania!"

* * *

The Indian Press seems to have begun to give its wishful thinking to the public in the present war. We hope it will stick to facts. Ed.

ENGLISH

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* * *

The above paid-advertisement appears in the big English Daily of the State, "Deccan Herald", with a 2000 Rs. Editor.

Are "profiteering business concerns" legal, or is the Editor giving us a sample of the English that India is going to develop as a national language, with the blessings of Nehru, C. P. R. and C. R., N. M. and other smaller fry?

India seems to be like a chariot with 16 horses, with an untrained postillion who is uncertain about directions! Ed.

A LESSON IN ENGLISH TO M.P.'S

While Richard Brinsley Sheridan was a Member of Parliament, he was once called upon to apologize to a fellow member. He rose and said (and we reprint his remark without punctuation): "Mr. Speaker I said the honourable member was a liar it is true and I am sorry for it," adding that the honourable member could place the punctuation marks where he pleased!

FLEXIBLE ENGLISH

"Woman without her man is a savage." When this sentence was given to a class to punctuate correctly, it was found that the boys took it one way, the girls in another!

Boys: "Woman, without her man, is a savage."

Girls: "Woman! without her, man is a savage."

PUNCTUATION VERSUS WORDS

Gandolin, famous publisher and editor of the Italian daily newspaper Il Messegero, received a rather weak article from one of his political friends. "Just set the punctuation right and publish the whole story," wrote the author.

Gandolin replied, "We've followed your request. But in the future, will you please send us just the punctuation. We will then write the article ourselves!"

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The Manager,
"Rationalist", Mysore.

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by

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FOUNDER
International Academy of Sanskrit Research.
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"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

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CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

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"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

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"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."

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Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXIII No. 6] Monday 19-11-1962 [PRICE 00-10 NP

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

SWAMI VIVEKANANDA
IN ANGRY MOOD

Swami Vivekananda was not all sweet philosophy. The following is a picture of him spouting fire and brimstone, and incidentally, referring to China.

"While the Parliament of Religions was in recess in 1893, Swamiji was staying for a week-end in a village, Annisquam, near Chicago, as a guest of one Mrs. Wright. So astonishing a sight did Swamiji present in that quiet little New England village that speculation set in at once as to who the majestic and colourful figure might be. From where had he come? What was his nationality? Mrs. Wright says:

Finally they decided that he was a Brahmin, and the theory was rudely shattered when that night, at supper, they saw him partake wonderingly, but evidently with relish, of hash.

It was something that needed explanation and they unanimously repaired to the cottage after supper, to hear this strange new being discourse.

"It was the other day," he said, in his musical voice, "only just the other day—not more than four hundred years ago." And then followed a tale of cruelty and oppression, of a patient race and a suffering people, and of a judgment to come! "Ah, the English, the English," he said, "only just a little while ago they were savages.... the vermin crawled on the ladies' bodices,....and they scented themselves to disguise the abominable odour of their persons....Most hor-r-rible! Even now, they are barely emerging from barbarism."

"Nonsense", said one of his scandalized hearers, "that was at least five hundred years ago."

"And did I not say 'a little while ago?' What are a 500 years when you look at the antiquity of the human soul?" Then with a turn of tone, quite reasonable and gentle, "They are quite savage," he said. "The frightful cold, the want and privation of their northern climate," going on quickly and warmly, "has made them wild. They only think to kill..... Where is their religion? They take the name of that Holy One, they claim to love their fellow-men, they civilize by Christianity! —No! It is their hunger that has civilized them, not their God. The love of man is on their lips, in their hearts there is nothing but evil and every violence. 'I love you my brother! love you!' ...."and all the while they cut his throat!" Their hands are red with blood."....Then, going on more slowly, his beautiful voice deepening till it sounded like a bell, "But the judgment of God will fall upon them. 'Vengeance is mine: I will repay, saith the Lord,' and destruction is coming. What are your Christians? Not one third of the world. Look at those Chinese, millions of them! They are the vengeance of God that will light upon you! There will be another invasion of the Huns," adding, with a little chuckle. "There will be another Attila. They will sweep over Europe, they will not leave one stone standing upon another. Men, women, children, all will go, and the dark ages will come again!" His voice was indescribably sad and pitiful; then suddenly and flippantly, dropping the seer, "Me.—I don't care! The world will rise up better from it, but it is coming. The vengeance of God, it is coming soon!"

"Soon?" They all asked.

"It will not be a thousand years until it is done."

They drew a breath of relief. It did not seem imminent!

(To be continued.)

MILLIONS

"I am afraid the fact remains that from the very glib way in which we are now used to talk of millions, tens of millions and hundreds of millions—and in these votes, thousands of millions—very few people in this country realise how big these sums are," said Captain Crookshank, M.P., Financial Secretary to the Treasury in the Commons, some years ago.

"I am always trying to find some way in which I can put it to people.

"One very vivid form is this: If we cast our minds back over the Great War, the Napoleonic wars, Marlborough's wars, the Elizabethan wars, the Wars of the Roses, the Crusades, if, in fact, we take a review of military history back to the Conquest and beyond to Julius Caesar, the Punic wars and the Persian wars, we have covered the whole field of recorded European warfare, and even then, we have to skip back to the reputed date of King Solomon, somewhere about 700 B.C. before reaching a stage in human history from which we can count 1,000,000 days up to the present!

"If you like to imagine that King Solomon were still alive, and that every day of his life he had spent £1 providing sweets for some of his ladies, he still would not have spent £1,000,000, even though he had spent a pound a day from the time of his birth! That is the meaning of £1,000,000! Here we are talking about £1,000,000,000, and it is the fourth time this year that we have asked for that sum! So, we really are dealing with a financial problem of the greatest magnitude!"

WHY FRANCE FELL

"The war was lost, so far as France was concerned, at the very moment it was begun! It was lost because we did not have enough aeroplanes, or enough tanks, or enough anti-aircraft guns, and because we did not have enough factories to build what we lacked. It was lost because our Ally had only a tiny army and did not possess the means of expansion which could have permitted her to take quick advantage of her immense reserves of men and riches. A great civilisation was foredoomed because 5,000 tanks and 10,000 aeroplanes which we could have built or bought without trouble, were not consructed in time!"

Andre Maurois.

MIRACLES

"Miracles are so called because they excite wonder. In unphilosophical minds any rare or unexpected thing excites wonder, while in philosophical minds the familiar excites wonder also.

Each morning the sunrise excites wonder in the poet, and the order of the solar system excites it every night in the astronomer. Astronomy explains the sunrise, but what shall explain the solar system? The Universe, which would explain everything, is the greatest of wonders, and a perpetual miracle!"

The Rationalist

MR. M. A. JINNAH IN 1941

The view that India would be able to lay down a 'Monroe Doctrine' for the country once the Hindus and Muslims made up their differences and were settled in their 'respective homelands,' was expressed by Mr. M. A. Jinnah, President of the All-India Muslim League, speaking to a large gathering at the annual meeting of the Muslim Educational Service League, at Sir Cowasji Jehangir Hall, Bombay in 1941.

The best way and the quickest way of getting freedom for India and retaining that freedom, declared Mr. Jinnah, was to partition the country between Muslims and Hindus. "We shall then", he added, "look upon each other as friendly neighbours. If Mr. Gandhi is alive and I too am alive, we will both say to the world: 'Hands off India!'"

Reiterating the demand for 'Pakistan' Mr. Jinnah appealed to the Hindus to approach the problem besetting the country with a fresh mind and get away from old ideas. That was the only way to tackle the problem. In this fast moving world, there was the greatest need for scrapping old pacts and drawing up new agreements.

Mr. Jinnah then referred to the various parties in this country. The Hindu Maha Sabha was the loudest in calling upon the British Government to declare that they would have nothing to do with the Pakistan scheme. He wondered why the Maha Sabha should ask for such a declaration from the British Government. The burden of the Congress demand for democracy also amounted to Hindu rule. The talk of democracy and majority rule was understandable in a single community or single society. But democracy of the British type in India meant domination of one community over the other. Was that a sound basis for any constitution for India? "Arm-chair politicians" said Mr. Jinnah, "were demanding a declaration of Dominion Status after the war. I have begun to suspect even these miscellaneous organisations. I fear their demand is for a unitary type of government for India."

Earlier, Mr. Jinnah impressed on the audience the importance of liquidating illiteracy among the Muslim masses.

* * *

Said Mr. Jinnah, Muslim leader, in 1941.

So called leaders are after all men of little capacity, not far-seeing and infallible. What they want is power for themselves, to ride over their fellowmen. They think they will last long. Often it will be very short.

If Jinnah had lived and Gandhi had lived, and they had said, "Hands off India", would China have have shrunk back?

Have all Moslems got one homeland?

And, is there not majority domination in Pakistan? And is Pakistan a geographical unit? Why does Karachi dominate Dacca? And why are nations of single communities, Turkey, Iraq, Iran, Yemen, Jordan, like boiling cauldrons? Are not very small states in Europe, Belgium, Holland, Denmark, Switzerland, living peacefully, without having weekly border clashes? Does France swallow Belgium, as China swallowed Tibet? India was 16

and is now only 11 lakhs of square miles. China is 42 lakhs, Russia is 82 lakhs of square miles. While Norway and Sweden, which are geographically one, remain peacefully separate, while Spain and Portugal are living peacefully, why did Russia grab Finland, Esthonia and Latvia? Is all China one? Has Chou-in-lai visited all parts of China, and assured himself that they are all happy? When it is not so, why did he pounce on Tibet, and destroy their simple, harmless. and self-centred civilization? Is it not a Hitlerian or Eichmanian crime? And how did the wise man, Nehru, validate their claim? If even in the glorified 20th century A D., men are as barbarously acquisitive as in 20th century B.C., why does poor Rajagopalachari go to New York to eat iddly and chat with bright boy Kennedy, instead of praying at home for his own salvation and letting mankind go to hell?

Every country has been invaded and occupied at one time or another. Does it constitute an eternal right? Was not Nepal ruled by India? Is not Ceylon part of India? Will our M.P s grab them? Poor M P.s. They are too soft to be martial, despite their resolve to stand four-square at the back of Mr. Nehru,—note, "at the back of Mr. Nehru", not at his front. Mr. Nehru himself is a "backward" person. It took some years to break the Hitler-Mussolini Axis. It took a week to break the Nehru-Krishna Menon Axis!

Success will depend on a new Axis being built up, Nehru-God Axis. But, for that Mr. Nehru has to purge himself of his Cambridge culture. That takes time. That is why he says, "It will be a long war"! Meanwhile God is being shorn of His Gold! In Mysore temples God is being shorn of His food even! Still God is God!

Editor.

CUBA

We acknowledge with thanks from the External Affairs Ministry, Havana, Cuba, "Cultural Bulletin", "Cuba, Monthly Magazine," "Weekly News from Cuba", 'Role of foreign aid in development of Cuba", and "Journey of Peace" by President Dr. Osvaldo Dorticos to Eastern Europe.

The Magazines are well got up, illustrated, and informative, and present a graphic picture of the gallant young Republic. Ed.

"KANNADIGA".

We acknowledge with thanks the Deepavali and 12th year special issue of "Kannadiga", the interesting Kannada Weekly from Hubli, edited by Sri Huchcheshwara Medi. It contains interesting and valuable contributions by important personages like Sris G. V. Hallikari, Raghava Rao Sirur, Principal Dr. D. S. Karki, Sri V. Sirur of Raichur, Sri Krishnamurthy Puranik, Sm. Dr. Sarojini Thanthri, Sm. B. Shimpi of Sholapur, Ustad Sarvar Alikhan, and Desai Datta Murthi, and Chandrashekhara Karabi. We wish the Magazine a useful and prosperous career. Ed.

AWARD

The Mysore National Girls' High School, student, Kumari K. Padmasani, has been awarded the 2nd Prize in the Essay Competition on the United Nations' Day, held by the Municipal Council, Mysore.

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The Manager,
"Rationalist", Mysore.

MINISTRY OF DEFENCE

(Continued from Previous issue.)

DEFENCE SERVICES,—NAVY

1. Estimate of the Amount required for the year ending 31st March 1956 to pay the Expenses of the Navy.

Voted: Twelve Crores, Seventy-two Lakhs and Forty-four Thousand Rupees.

Major Head "59"	1954 Actuals. Rs	1955 Revised Estimate, Rs.	1956 Budget Estimate Rs.
A.—Pay and Allowances of the Navy	2,21,71,539	2,46,78,000	2,61,17,000
B.—Pay and Allowances of Reservists	45,33,593	78,85,000	1,08,75,000
C.—Pay and Allowances of Civilians	2,08,74,701	12,13,56,000	2,33,10,000
D.—Transportation and Miscellaneous	47,37,222	56,59,000	62,24,000
E.—Expenditure on Stores ...	2,22,00,708	3,02,75,000	3,97,19,000
F.—Expenditure on Works (Other than Capital Projects), Maintenance, etc.	51,32,060	88,16,000	91,07,000
G.—Charges in England	2,90,06,721	2,34,42,000	2,14,91,000
H.—Loss or Gain by Exchange	50,449	41,000	—
Total	10,42,62,401	11,63,28,000	12,72,44,000

DEFENCE SERVICES,—AIR FORCE

Major Head "60"			
A.—Pay and Allowances of the Air Force	4,68,52,062	5,29,95,000	6,03,72,000
B.—Pay and Allowances of Reserve and Auxiliary Services	—	—	65,000
C.—Pay and Allowances of Civilians ...	1,80,83,138	2,03,76,000	2,13,66,000
D.—Transportation and Miscellaneous	1,26,59,368	1,48,94,000	1,56,38,000
E.—Expenditure on Stores	9,47,16,924	12,87,76,000	15,84,34,000
F.—Expenditure on Works (Other than Capital Projects), Maintenance, &c.	1,24,36,196	2,06,03,000	1,92,73,000
G.—Charges in England ...	10,09,37,935	8,14,88,000	7,94,54,000
H.—Loss or Gain by Exchange	1,75,544	1,42,000	—
Total	28,58,61,167	31,92,74,000	35,48,42,000

* *

So with Rs. 4000 crores spent during these 15 years out of taxed money, why are the public misled into believing that the army has no medicine, no clothing, and their families have nothing at all? A democratic public should exercise a little more sense than being carried away by newspaper vanity, platform theatricals, and mob histeria.

Editor.

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SWAMI VIVEKANANDA
IN ANGRY MOOD

(Continued from last issue.)

"And God will have vengeance," he went on, "You may not see it in religion, you may not see it on in politics, but you see it in history, and as it has been, it will come to pass. If you grind down the people, you will suffer. We in India are suffering the vengeance of God. Look upon these things. They ground down those poor people for their own wealth, they heard not the voice of distress, they ate from gold and silver when the people cried for bread, and the Mohammedans came upon them slaughtering and killing; slaughtering and killing they overran them. India has been conquered again and again for years, and last and worst of all came the Englishman! You look about India, what has the Hindu left? Wonderful temples everywhere. What has the Mohammedan left? Beautiful palaces. What has the Engilshman left? Nothing but mounds of broken brandy bottles!—And God has had no mercy upon my people because they had no mercy. By their cruelty they degraded the populace, and when they needed them the common people had no strength to give for their aid. If man cannot believe in the Vengeance of God, he certainly cannot deny Vengeance of History. And it will come upon the English; they have their heels on our necks, they have sucked the last drop of our blood for their own pleasures, they have carried away with them millions of our money, while our people have starved by villages and provinces. And now the Chinaman is the vengeance that will fall upon them: if the Chinese rose today and swept the English into the sea, "as they well deserve," it would be no more than justice!"

And then, having said his say, the Swami was silent. A babble of thin-voiced chatter rose about him to which he listened, apparently unheeding. Occasionally he cast his eye up to the roof and repeated softly "Shiva! Shiva!" and the little company, shaken and disturbed by the current of powerful feelings and vindictive passion which seemed to be flowing like molten lava beneath the silent surface of this strange being, broke up perturbed.

He stayed days [actually it was only a long week end].....All through, his discourses abounded in picturesque illustrations, and a beautiful story he told was of a man whose wife reproached him with his troubles, reviled him because of the success of others, and recounted to him all his failures. "Is this what your God has done for you," she said to him, "after you have served Him so many years?" Then the man answered, "Am I a trader in religion? Look at that mountain. What does it do for me, or what have I done for it? And yet I love it because I am so made that I love the beautiful. Thus I love God!"....There was another story he told of a king who offered a gift to a Rishi. The Rishi refused, but the king insisted and begged that he would come with him. When he came to the palace he heard the king praying, and the king begged for wealth, for power, for length of days, from God. The Rishi listened wondering, until at last he picked up his mat and started away. Then the king opened his eyes from his prayers and saw him. "Why are you going?" he said,—"You have not asked for your gift." "I," said the Rishi, "ask from a beggar?"

When someone suggested to him that Christianity was a saving power, he opened his great dark eyes upon him and said, "If Christianity is a saving power in itself, why has it not saved the Ethiopians, the Abyssinians?" He also arraigned our own crimes, the horror of women on the stage, the frightful immorality in our streets, our

drunkenness, our thieving, our political degeneracy, the murdering in our West, the lynching in our South, and we, remembering his own Thugs, were still too delicate to mention them.

Often on Swami's lips was the phrase, 'They would not dare to do this to a monk." ...At times he even expressed a great longing hat the English Government would take him and shoot him. "It would be the first nail n their coffin,' he would say with a little gleam of his white teeth, "and my death would run through the land like wild fire!"

His great heroine was the dreadful(?)Ranee of the Indian mutiny, who led her troops in person. Most of the old mutineers, he said had become monks in order to hide themselves, and this accounted very well for the dangerous quality of the monks' opinions. There was one man of them who had lost four sons and could speak of them with composure, but whenever he mentioned the Ranee he would weep, with tears streaming down his face! "That woman was a goddess," he said, "a Devi. When overcome she fell on her sword and died like a man!" It was strange to hear the other side of the Indian mutiny, when you would never believe that there was another side to it, and to be assured that a Hindoo could not possibly kill a woman. It was probably the Mohammedans that killed the women at Delhi and at Cawnpore. These old mutineers would say to him, "Kill a woman! You know we could not do that"; and so the Mohammedan was made responsible.

In quoting from the Upanishads his voice was most musical. He would quote a verse in Sanskrit, with intonations, and then translate it into beautiful English, of which he had a wonderful command. And in his mystical religion he seemed perfectly and unquestioningly happy!"

HE

"He seems incredible, but he represents two-thirds of mankind. He lives in a hut. He cannot read or write. His energy is sapped by disease. He labours up to 15 hours a day. He works on land he does not own. He and his family are usually hungry. He will die young. But he still has hopes for his children: that they will be strong and healthy, will be able to read and write, will earn a good living, will know individual freedom in a peaceful world This is the World's Average Man!"

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The Rationalist

HINDU SUPERIORITY

HINDU COLONIZATION OF THE WORLD

(Continued from last issue.)

An inscription in a Jain temple on a hill near Aihole, Kaladagi district, Deccan, says that the temple, built by King Pulukeshi II, of the Chalukya family, was erected 3,735 years after the Mahabharata, and when 556 years of the Saka era had passed, thus proving that the Great War took place 3,735 — 556 = 3,179 years before the Saka era; in other words, 3179 + 1838 (Saka era) = 5017 years ago. The inscription runs as follows:—

विसतु विसहसेसु भारताद्दाहवादितः ।
सतायतयुक्तेषु स (श) तेष्वब्देषु पञ्चसु । (३७३५)
पञ्चाशत्सु कली काले षट्सु पंचशतासु च । (५५६)
समासु समतीतासु शकानामपि भूभुजाम् ॥

Following evidently the view held by Vrudha Gargyamuni, the author of the Ayeen-i-Akbari says that Vikramaditya ascended the throne in the 3,044th year of the Yudhishthira era. This also makes the Yudhishthira era begin 3044+1973 (Vikrama era) = 5,017 years ago.

Thus the authorities are all agreed that the Kaliyuga commenced 5,017 years ago. Opinion, however, is divided as to when the Great War took place. Tradition seems to say that the Mahabharata took place at the commencement of the Kaliyuga, while the astronomers think that it took place about the middle of the 7th century of the Kaliyuga era. Whichever view is correct, we know, on a comparison of these times with the dates of Scriptural history, that the Kaliyuga era commenced before the birth of Noah, and that the Great War took place either before his time or soon after it.

The migrations from India, as stated before, took place Eastwards as well as Westwards and Northwards. The Eastern migrations were to the Transgangetic peninsula, to China, to the islands of the Indian Archipelago, and to America: the Northern and the North-western to Turkistan, Siberia, Scandinavia, Germany and Britain, as well as to Persia, Greece, Rome and Etruria: the Western, to the eastern parts of Africa, and thence to Egypt. We find that Egypt, Persia, Assyria and Greece all derived the rudiments of their learning and civilization from India, and that the Egyptian, the Assyrian, the Grecian, the German, the Scandinavian and the Druidic mythologies were all derived from the Hindu mythology.

Sir Walter Raleigh strongly supports the Hindu hypothesis regarding the locality of the nursery for rearing mankind, and that India was the first peopled country.[1]

The Central Asian theory of emigration is unable to meet the difficulty presented by the fact that "the Astronomy of the Hindus and of the Chinese appear to be the remains rather than the elements of a Science." The advocates of the theory are obliged to assume that in ancient times a nation existed more advanced than either, the remains of whose achievements in Science still survive in the literature of the Hindus and the Chinese.

1. History of the World, p. 99. He would at once have found the origin of Ararat had he known that the Hindus call their country "Aryavartah."

"That the Hindus, the Persians, the Egyptians and the Chinese, from the earliest periods of their history, divided the time alike, namely, the year into 12 months and 365¼ days, and the day into 24 hours: that they divided the Zodiac alike into 12 signs: that they divided the week alike into seven days, which being an arbitrary division, could not be the result of accident, but proves that they obtained it from the common source of an ancient people who already possessed a high degree of civilization." But what nation flourished anterior to the Hindus, the Chinese and the Persians, no one has yet theorised; much less has it been proved that that primitive nation attained to a high degree of civilization. On the contrary, all competent authorities are unanimous in holding that "Hinduism (Hindu Literature, Science and Arts) developed itself on the shores of the Ganges and the Jumna," and that "the Hindu civilization originated and attained to its highest pitch only in India."

There is thus an abrupt break in the Central Asian theory of emigration. The theory sketched out in the following pages satisfactorily explains all such difficulties. Count Bjornstjerna [1] says: 'It is there (Aryavartha) we must seek not only for the cradle of the Brahmin religion, but for the cradle of the high civilization of the Hindus, which gradually extended itself in the West to Ethiopia, to Egypt, to Phoenicia; in the East, to Siam, to China, and to Japan; in the South, to Ceylon, to Java and to Sumatra: in the North, to Persia to Chaldæa and to Colchis, whence it came to Greece and to Rome, and at length to the remote abode of the Hyperboreans."

(To be continued).

1. Theogony of the Hindus, p. 168.

UNFAIR

"Article 14 of the Constitution relating to equality before law has been suspended for the period of the Proclamation of Emergency.

Through an order issued recently the right of any person to move any court for the enforcement of rights conferred under Article 14, has been taken away for the time being.

According to Article 14, "The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India."

Already, Articles 21 and 22 of the Constitution which ensure protection of life and personal liberty and protection against arrest and detention in certain cases have been suspended under the Proclamation of Emergency promulgated on October 26."

* * *

Bravo Mr. Home Minister! while the Defence Minister is subjugating the enemy, you are busy subjugating your *own nation*. The Constitution and the Flag symbolise the nation. To tear the one is as good as tearing the other. A nation which is denied fundamental rights is a slave nation! What a power to vest in the little hands of a little man! The British Rulers could suddenly deny rights. But what are *you* afraid of? The nation is backing you people to the hilt, deservedly or otherwise. A Shastry Home Minister should uphold the Constitution like a Shastra. No Shastry can destroy a Shastra. Or are you a new kind of Shastri? God help us! Ed.

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CHINA AND U.S.S.R.

"I asked a senior professor of history why a great independent nation of six hundred million people had to depend entirely, in all spheres, on one single foreign nation, the Soviet Union; the professor's reply was historically correct. He said that during the period of Revolution in 1911, when, for the first time the monarchy was abolished, and a peoples' republic was established, Dr. Sun Yat Sen, father of the Chinese Republic, believed that China would have to depend on foreign aid and foreign experts for construction and regeneration for many years. Accordingly the Government made an agreement with U.S.A. and Britain to train young Chinese students in technical industries. But all these years they were disappointed, as Chinese young men were not allowed to learn trade secrets, and the motives of western friends were suspect. Before his death in 1914, Dr. Sun Yat Sen was able to unite China. But he was greatly disappointed about the hopes he placed on the western powers to build up China. When the Soviet Union was established, the country developed rapidly on scientific and modern lines. And since the U.S.S.R. had a border on nearly 2,000 miles with China, historically China had no alternative but to turn to her immediate neighbour for help. Later, for the first time in Chinese history, the country was invaded by Japan. Unlike India, China had never been under foreign domination. No foreigner occupied Chinese territory, except for the international concessions. The Japanese invasion was resisted by the communists and the Kuomintangs, who united to fight the common enemy. At the end of the Second World War, civil war again broke out between the Kuomintangs under Chiang Kai-Shek, and the Communists; and there was international intrigue, which directly compelled the victorious Communists to lean on Soviet help. But the professor emphasized that China was not a Soviet satellite, and in agricultural policy had not followed the Soviet method. China had not liquidated millions of land-owners but had adopted a policy of voluntary co-operation. And, therefore, if China has a political structure similar to that of her great neighbour, we who are developing our own country on a democratic pattern, should have no quarrel with China about her political system This is a principle of co-existence. There cannot be co-existence between similar political systems, but only when they differ."

Said the speaker of West Bengal Assembly a few years ago.

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* * *

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HOAXES IN WORLD WAR II

'Take the case some months ago, when Germany issued special ration tickets for food to the people of Paris. They enabled the Parisians to exist on the bare minimum needed to preserve life. The tickets were carefully printed to prevent forgery.

A few days later a flight of R.A.F. bombers zoomed over Paris and dropped tens of thousands of pieces of paper—exact replicas of the German ration tickets, so cleverly produced that few experts could tell the difference between the forgery and the genuine article. It was not until the Germans investigated the sudden increased demand on food-stuffs and contented smiles on the faces of Parisians that the hoax was discovered! Germany, infuriated, had to put out an entirely new series of tickets. That was one occasion when British espionage on the Continent combined valuable information with a grand sense of humour.

On another occasion, the German overlords went to immense trouble to construct a dummy airport in occupied Holland, complete with sawdust runways, dummy wooden hangars, and wooden AA guns. It was hoped that the trick would act as a decoy and would cause the R.A.F. to waste planes and bombs. The day after the "airport" was completed a lone R.A.F. bomber came over, dived in low....and dropped a model wooden bomb square in the middle of the tarmac!

That was another instance of a sense of humour allied to international espionage. It was shown in a more practical sense before the first big Luftwaffe attack on Swansea. British agents in Europe gave details of the impending raid to Britain. A couple of old coal-hulks were towed well out into Swansea Harbour, and soaked with petrol. When the German raiders came over, a working party fired the hulks. The Germans, thinking their first incendiaries had ignited half the town, spent the rest of the night plastering the hulks with bombs. The city itself was almost unharmed!

A similar ruse is adopted in some raids on other cities, even London. The fixed batteries of searchlights and AA guns are instructed not to take any part in defense work during a raid. Mobile searchlights and guns are assembled in equivalent positions in open country, a few miles from the outskrits of the city, round piles of petrol-soaked rubbish which are fired to give the effect of buildings struck by incendiaries. Then the searchlights and AA guns open up, and the German raiders, assuming that they are a little off their course, move over to bomb the daylights out of a few square miles of harmless countryside....

One of the best hoaxes of the war was put over by Capt. J. A. Collins, of the Australian cruiser Sydney. The ship had exhausted all her stocks of AA ammunition in fighting off air attacks in the Mediterranian, and was returning to Alexandria to replenish her magazines, when she was attacked by swarms of Italian bombers. The cruiser was unable to fight back. The planes came lower and lower. Then Capt. Collins remembered a stock of harmless smoke shells which had remained in the ship since the days of peacetime target practice in the Tasman Sea. They were loaded into the guns and the Italians were driven off, completely unaware that the shellbursts were merely harmless puffs of smoke, through which the planes could have penetrated without the slightest risk!

German agents in Denmark were attempting to work up anti-British feeling among the Danes by telling them that the R.A.F. intended to bomb an important strategic bridge. The jest of the wooden bomb was

(Continued on page 6)

GOLD AND SILVER

	Sovereign	Gold per tola	Silver 100 tolas
	Rs.	Rs.	Rs.
1934 March	21 7 0	34 0 0	57 8 0
1942 December	48 8 0	65 0 0	106 0 0
1943 January	49 0 0	66 0 0	106 4 0
1944 ,,	49 12 0	71 8 0	121 0 0
1951 November	77 0 0	107 0 0	186 0 0
,, December	76 0 0	106 12 0	186 0 0
1952 January	75 4 0	105 12 0	195 0 0
,, February	76 0 0	104 8 0	192 0 0
,, March 3rd.	74 0 0	100 0 0	180 0 0
,, ,, 4th	72 0 0	98 0 0	180 0 0
,, ,, 5th	69 0 0	95 0 0	177 0 0
,, ,, 6th	68 0 0	94 0 0	170 0 0
1960 August	——	132 00	223 00
1962 ,,	98 25	144 00	252 00
,, September	94 25	139 00	253 00
,, November 1.	96 30	138 00	258 00
,, ,, 15.	85 00	123 00	245 00
,, ,, 30	82 00	116 00	224 00

Said the Press in 1942:

"The price of silver has shot up during the past few days and record levels, not seen in the last two decades, have been touched! The price has risen from last week's closing quotation of Rs. 97 to Rs. 106 today. The tendency of the market is upward.

The rise is said to be the result of speculation following to the notification of the Government of India recalling George V and George VI rupee, half-rupee coins of eleven-twelfths standard fineness which are in circulation in India. These coins will not be legal tender from May 1, 1943. It may be recalled that all Victoria rupee and half-rupee coins and King Edward VII rupee and half-rupee coins were withdrawn from circulation and ceased to be legal tender on April 1, 1941, and September 30, 1942, respectively. These silver coins were all of eleven-twelfths fineness and thus, in a period of about two years, all silver coins of this fineness will have been withdrawn from circulation!

The silver market has interpreted this announcement as follows: There has been a great depletion of silver stocks held by the Government of India due to the sales effected in England and in India. Therefore in order to replenish their stocks, the Government are withdrawing these coins and that the quantity of silver obtained by the melting of these two classes of coins will be substantial. The stoppage of silver sales by the Reserve Bank since September 8 last, in spite of the rising market, lends support to this interpretation."

That shows how exaggerated the present price is. Ed.

The Rationalist

THE 1954 VISIT

What the Press wrote:

"The visit of Mr. Chou En-lai is the subject of editorials in newspapers and of talks everywhere in the country.

Circles that have never been warm towards communist countries and who have been the upholders of the "democratic way of life" have hailed the visit and have seen in it signs of closer relationship between India and China.

But pro-American circles and Communists feel none too pleasant about all that has happened last week. Pro-Americans are angry and they do not conceal their anger. Communists are sullen and they are not in a position to give vent to their feelings of disappointment and frustration at Chou En-lai giving a big boost to Pandit Nehru, thus nailing all their lies against the Nehru Government to the counter.

Some typical press opinions will bring this out clearly.

The Hindustan Times has never exhibited any slant towards the left. Though it has been supporting the Congress Government, it has always been 'rightist' in its views. This is how it sums up Chou En-lai's visit:

"India and China have come closer together as a result of this visit. Over and beyond this, the Delhi talks may well have a decisive influence over the course of events in South-East Asia in the near future. The one recurring theme in all the discussions and the speeches at the State Banquet given in honour of the visiting Prime Minister by Mr. Nehru has been how to remove the fear of war and aggression which oppresses peoples everywhere and ensure the maintenance of peace. One statement made by Chou En-lai at his press conference must be particularly welcome."

The paper is happy over the assurance contained in the statement and therefore wants other nations to give a similar assurance to China. It writes:

"Evidently referring to the suspicions existing in certain quarters about revolutionary China playing an aggressive role in Asia, the Chinese Prime Minister said:

'The rights of the people of each nation to national independence and self-determination must be respected. The people of each nation should have the right to choose their own State system and way of life, without interference from other nations. Revolutions cannot be exported; at the same time, outside interference with the common will expressed by the people of any nation should not be permitted.' If these principles were practised by all nations, he added, peaceful co-existence would be turned from a possibility into a reality. The declaration that revolutionary China is not looking for adventures abroad is a positive contribution to peace. But China in her turn is entitled to ask that all outside efforts to change the regime established by the declared will of the people should be abandoned."

The paper then refers to the principles embodied in the agreement over Tibet and says that they constitute a positive contribution to peace by India and China."

"Both the Prime Ministers," it continues "have emphasized the importance

of the Five principles embodied in the preamble to the agreement over Tibet signed by India and China in April last. These principles are mutual respect for other's territorial integrity and sovereignty, mutual non-aggression, mutual non-interference in each other's internal affairs, equality and mutual benefit and peaceful co-existence. These principles are not merely for India and China but can be applied to other countries in Asia and throughout the world. In one sense these principles may be said to be the joint contribution of India and China towards ending the conflicts in South-East Asia and restoring peace in this region."

The weekly magazine, "Thought" is an anti-Communist, pro-American journal. The visit of Chou En-lai does not seem to have left it happy. It keeps its doubts and suspicions intact.

"Has Mr. Nehru become a real competitor to Mr. Malenkov in the role of friendly counsellor to the Chinese communists, or are both Moscow and Peking finding in India a convenient mediator to conclude armed actions which they cannot continue without inviting a larger war for which they are not ready," the journal asks, and proceeds to create doubts and suspicions.

In the first place, the journal seeks to know whether the mighty army of China is meant only for the defensive needs of that country and not for purposes of aggression. It writes:

"China's population, according to the latest estimate, is a little over 600 million. No less a person than Mr. Krishna Menon, speaking in the foreign affairs debate in the Council of States on May 18, has estimated the strength of the Chinese Army at five million with a similar number in reserve. What is intended to be done with all this armed might? All neighbours of China, including India with its army of less than 400,000 are bound to consider this question."

Then it aims to prove that China is not scrupulously wedded to the principle of non-interference in the internal affairs of other countries, and also to show that the vast standing army of China constitutes a threat to Thailand and Burma.

"'Non-interference is important, apart from war', Mr. Nehru said in Parliament while commending the recent Sino-Indian pact on Tibet which includes in its preamble the principle of non-interference in internal affairs. The Government of India had to intervene with a firm no when China sought in 1952 to distribute famine relief aid in this country through Communist-sponsored agencies.

"To smaller and more exposed neighbours of China such as Thailand and Burma, a standing army of five million presents the threat of even more overt interference. The Sino-Indian pact lists recognition of each other's territorial sovereignty and integrity, non-aggression and non-interference as the principles which should govern relations between the two countries. 'If these principles are recognized and acted upon,' Mr. Nehru said, 'we know that 90 per cent. of the fear today in the world would disappear'. The disposition of strength being what it is, it is more important that Mr. Chou En-lai's Government demonstrates through deeds its acceptance of these principles."

* * *

Mr. Chou En-lai's Government is demonstrating now! Ed.

(*Continued from page 2.*)

again employed to spoil the German story, only this time a bag of flour was dropped smack in the middle of the bridge. Attached to it was a note: "We could if we wanted to."

The hoaxing of Germany also goes on from inside Europe. Many bombs dropped in air raids over England have been "duds." Quite a few have contained such messages as "The joke is on Hitler" and "A Czech workman's effort."

British agents at work in every foreign country had provided the Navy and the Contraband Control Service with invaluable information. Several German merchant ships which had sought sanctuary in neutral ports would suddenly find that internment restrictions had been slightly relaxed. Then a strange man would come aboard with suggestions that if the German captain paid him so much money, he would provide clandestine assistance in the way of fuel and provisions and the silencing of sentries. The bribe was paid and the ship secretly put to sea....to find a British warship waiting to capture it outside territorial waters! The strange man who had arranged for the escape was, of course, a British agent. At least 13 German ships have been captured or forced to scuttle themselves by this ruse.

Censorship has also provided invaluable assistance. A great fuss was made by the American authorities at Britain's practice of censoring mail bound in American ships for European countries. But Britain knew that an immense Axis spy ring was working through the U.S. mail, sending money, jewellery, securities, and even food to Germany. The conspiracy was smashed.

The irritability of an innocent Italian citizen proved of immense value to British intelligence, when a letter which he had written to a friend in Bermuda was opened by the Bermuda censorship authorities.

"Everything is all right here, but I cannot get any sleep for the noises of trains which rattle past my house night after night," said the correspondent.

The information was relayed to Britain, and the R.A.F. staged a heavy air-raid on the railways and yards in that particular area—thus destroying important enemy troops and supply concentrations!

These are just a very few of the innumerable similar cases. They are written for one purpose only—to show that the British are not as silly as some people might think."

G. I.

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BYRON AND SCOTT

Lord Byron and Sir Walter Scott were both lame. Byron was embittered by his lameness, brooded on it till he loathed it, never entered a public place but his mind reverted to it, so that much of the colour and zest of existence were lost to him. Scott, on the other hand, never complained or spoke one bitter word about his disability, not even to his dearest friend. In the circumstances it is not so very surprising that Sir Walter should have received a letter from Byron with this sentence in it: "Ah, Scott, I would give my fame to have your happiness!"

* * *

"A thankful heart is not only the greatest virtue, but the parent of all the other virtues."

CICERO.

* * *

"Science is becoming the hallmark of our age and epoch. The conquest of nature is first of all a conquest of ignorance. Men can control only what they can understand. Science, in itself, is neither blessing nor terror; men make that decision—you and I."

Benjamin Franklin put the question two centuries ago. It is still the big question. He said, in a letter to Joseph Priestley, "It is impossible to imagine the height to which the power of man over matter may be carried in a thousand years. We may perhaps learn to deprive large masses of their gravity and give them absolute levity for the sake of easy transport. Oh, that moral science were in as fair a way of improvement that men would cease to be wolves to one another!"

E. SEVAREID.

SLOWLY

Many times in my life I have repeated Rodin's saying that "slowness is beauty." To read slowly, to think slowly, to feel slowly and deeply: what enrichment!

In the past I have been so often greedy. I have gobbled down innumerable facts, ideas, stories, poetical illusions. I have gobbled down work. I have even gobbled down my friends. But rarely have I tasted the last flavour of anything, the final exquisite sense of personality or spirit that secretes itself in every work that merits serious attention, in every human being at all worth knowing."

GRAYSON.

GOVERNMENTS

Britain's House of Commons was aghast Not only had a Tory, an M.P. from Halifax arisen to condemn Mr. Macmillan's Government for "wandering about without ever knowing where the main road is," but the rebellious M.P. was Maurice Macmillan, son of the Prime Minister!

When asked for his comment at question time next day, the Prime Minister placidly brought down the House by remarking "The member from Halifax has both intelligence and independence. How he got them is not for me to say!"

SIR THOMAS BEECHAM

Sir Thomas Beecham was always having differences with his audiences. His temper would boil over; he would spin around, fix the audience with a baleful eye and tell it to shut up while the music was being played.

Once an audience which had had enough tongue-lashing from Sir Thomas was determined to sit on its hands. He led the overture and waited. Not a handclap. He went through a Beethoven symphony! Silence! A little worried, he came out after the interval finished the concert and put down his baton. More silence!

Sir Thomas turned to the audience. "Let us pray," he solemnly announced. The audience broke down, and they were friends again!

MAKING PILOTS TOUGH

Stark-naked, a sinewy cadet took the controls of a training plane, and went through all the motions of piloting. Day after day, physical training experts studied his every move, took notes on which muscles he used most often. The purpose of this Army project at Maxwell Field, Alabama, United States, was to design exercises which would "overtrain" the most used muscles and thereby reduce pilot strain.

The results of this study have now been announced. It was stated that cadets who took these exercises scored 29% higher on agility and co-ordination tests than untrained men. Some of the findings:

When a pilot taxis down an "apron" and when he is aloft, he has to twist his neck from side to side to look out for other planes. So neck muscles must be strengthened by special twisting exercises.

Most strain is on the extensor muscles of the leg, and least on the flexors; for example, the rudder pedal is kicked, not pulled. Cadets are trained to lie on their backs, kick their legs in bicycle movements.

Since a pilot's abdominal muscles are strained when he leans forward in the cockpit, they must be developed. One exercise starts with a sitting posi ion. The cadet bends forward obliquely, turning his trunk. Another consists of jumping with feet apart, touching the right toe with the left hand, and vice versa.

For proper handling of a ship, a pilot's movements must be rhythmic rather than jerky. "That means exercising the swimming rather than the boxing muscles."

"I'd rather lose in a cause that will one day win than win in a cause that will some day loose."

WOODROW WILSON.

• • •

MORALE

"Morale is when your hands and feet keep on working, when your head says it can't be done."

ADMIRAL MORCELL.

• • •

"A Communist is like a crocodile. When it opens its mouth you cannot tell whether it is trying to smile or preparing to eat you up."

CHURCHILL.

SOAKING THE RICH

When Franklin D. Roosevelt was in the White House—stirring up the nation's wealthiest citizens with his economic policies—one of the Roosevelt sons married a Du Pont.

I was present at the reception *after* the wedding in the vast Du Pont garden. As the grounds filled with the social *elite*, a sudden thunderstorm broke over the estate. F.D.R. was sitting in his chair under a canopy, and at the sight of the thoroughly drenched Du Ponts he gave his famous laugh: "This," he roared, "is what I call, 'soaking the rich!'"

X.

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

ಭಗವದಾರಾಧನ ೦—೬-೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಶಬ್ದಶೇಷರಾಜಮಿಷ್ಟಪಂ"

ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪಕ್ರಾಸವಾಳಿ. ೦—೪—೦.

Life of Saint Anantarya,

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The Rationalist

HINDU SUPERIORITY

HINDU COLONIZATION OF THE WORLD

(Continued from last issue.)

Colonel Olcott says: "The modern school of comparative philology traces the migration of Aryan civilization into Europe by a study of modern languages in comparison with Sanskrit. And we have an equally, if not a still more striking means of showing the outflow of Aryan thought towards the West in the philosophies and religions of Babylonia, Egypt, Greece, Rome and Northern Europe. One has only to put side by side the teachings of Pythagoras, Socrates, Plato, Aristotle, Homer, Zeno, Hesiod, Cicero, Sœvola, Varro and Virgil with those of Veda-Vyasa, Kapila, Gauthama, Pathanjali, Kanaada, Jaimini, Narada, Panini, Marichi, and many others we might mention, to be astonished at their identity of conceptions, —an identity that upon any other theory than that of a derivation of the younger philosophical schools of the West from the older ones of the East would be simply miraculous. The human mind is certainly capable of evolving like ideas in different ages, just as humanity produces for itself in each generation the teachers, rulers, warriors and artisans it needs. But that the views of the Aryan sages should be so identical with those of the later Greek and Roman philosophers as to seem as if the latter were to the former like the reflection of an object in a mirror to the object itself, without an actual physical transmission of teachers or books from the East to the west, is something opposed to common sense. And this again corroborates our convictions that the old Egyptians were emigrants from India; nearly all the famous ancient philosophers had been to Egypt to learn her wisdom, from the Jewish Moses to the Greek Plato." [1]

Sir William Jones says: "Of the cursory observations on the Hindus, which it would require volumes to expand and illustrate this is the result, that they had an immemorial affinity with the old Persians Ethiopians and Egyptians, the Phœnicians Greeks and Tuscans, the Scythians, or Goths, and Celts, the Chinese, Japanese and Peruvians." [2]

EGYPT AND ETHIOPIA

Egypt was originally a colony of the Hindus. It appears that about seven o eight thousand years ago a body of colonists from India settled in Egypt, where they established one of the mighties empires of the old world. Colonel Olcot says: "We have a right to more tha suspect that India, eight thousand year ago, sent a colony of emigrants who carrie their arts and high civilization into wha is now known to us as Egypt. This is wha Brugsch Bey, the most modern as well as the most trusted Egyptologer and antiquarian, says on the origin of the old Egyptians. Regarding these a branch of the Caucasian family having a close affinity with the Indo-Germanic races, he insists that they 'migrated from India long before historic memory, and crossed that bridge of nations, the Isthmus of Suez, to find a new fatherland on the banks of the Nile. The Egyptians came, according to their own records, from a mysterious land (now

1. See the Theosophist for March 1881, p. 124.
2. Asiatic Researches, Vol. I. p. 426.

shown to lie on the shore of the Indian ocean), the sacred Punt; the original home of their gods who followed thence after people who had abandoned them to the valley of the Nile, led by Amon, Hor and Hathor. This region was the Egyptian "Land of the Gods." Pa-Nuter, in old Egyptian, or Holy-land, and now proved beyond any doubt to have been quite a different place from the Holy-land of Sinai. By the pictorial hieroglyphic inscription found (and interpreted) on the walls of the temple of Queen Haslitap at Del-el-babri, we see that this Punt can be no other than India. For many ages the Egyptians traded with their old homes, and the reference here made by them to the names of the Princes of Punt and its fauna and flora, especially the nomenclature of various precious woods to be found but in India, leave us scarcely room for the smallest doubt that the old civilization of Egypt is the direct outcome of that of the older India." [1]

The author of "India in Greece" says: "At the mouth of the Indus dwell a seafaring people, active, ingenious, and enterprising, as when ages subsequent to this great movement, they themselves, with the warlike denizens of the Punjab, were driven from their native land to seek the far-distant climes of Greece. The commercial people dwelling along the coast that stretches from the mouth of the Indus to the Coree, are embarking on that emigration whose magnificent result to civilization, and whose gigantic monuments of art, fill the mind with mingled emotions of admiration and awe. These people coast along the shores of Mekren, traverse the mouth of the Persian Gulf, and again adhering to the sea-board of Oman, Hadramant, and Yemen (the Eastern Arabia), they sail up the Red Sea; and again ascending the mighty stream that fertilises a land of wonders, found the kingdoms of Egypt, Nubia, and Abyssinia. These are the same stock that, centuries subsequently to this colonization, spread the blessings of civilization over Hellas and her islands." [1]

Mr. Pococke thus summarises his researches: "I would now briefly recapitulate the leading evidences of the colonization of Africa from North-western India and the Himalayan provinces. First from the provinces or rivers deriving their names from the great rivers of India; secondly, from the towns and provinces of India or its northern frontiers; thirdly, from the Ruling Chiefs styled Ramas (Rameses), etc.; fourthly, similarity in the objects of sculpture; fifthly, architectural skill and its grand and gigantic character; and sixthly, the power of translating words, imagined to be Egyptian, through the medium of a modified Sanskrit." [2]

Apart from the historical evidence there are ethnological grounds to support the fact that the Ancient Egyptians were originally an Indian people. Professor Heeren is astonished at the "physical similarity in colour and in the conformation of the head" of the Ancient Egyptians and the Hindus. As regards the latter point, he adds, "As to the form of the head, I have now before me the skulls of a mummy and a native of Bengal from the collections of M. Blumenbach; and it is impossible to conceive anything more striking than the resemblance between the two, both as respects the general form and the structure of the firm portions. Indeed, the learned possessor himself considers them to be the most alike of any in his numerous collections." [3]

(To be continued).

1. India in Greece, p. 42.
2. India in Greece, p. 201.
3. Heeren's Asiatic Nations, Vol. II, p. 309.

See the Theosophist for March 1881, p. 123.

RULES FOR GIRLS' SCHOOL

Here are a few rules with which an American nineteenth century girls' school ensured that there would be no jezebels within its gates:

"Admission: No young lady shall become a member of this school who cannot kindle a fire, wash potatoes and repeat the multiplication table.

Outfit: No cosmetics, perfumeries or fancy soap will be allowed on the premises.

Exercise; Every member of this school shall walk at least a mile every day, unless an earthquake or some other calamity prevent.

Company: No member of this school is expected to have any male acquaintances unless they are retired missionaries or agent of some benevolent society.

Time at Mirror: No member of this institution shall tarry before the mirror more than three consecutive minutes.

Reading: No member of this school shall devote more than one hour each week to miscellaneous reading. Shakespeare, Sir Walter Scott's novels, Robinson Crusoe ond im noral works are stricly forbidden.

STRANGE TWO

An American returning home by sea from a European trip wanted peace and quiet, and asked the dining-room steward for the smallest table possible. He was delighted to find that his only companion was an Englishman. The first day out, they ignored each other completely. On the second day, the Englishman gave a polite grunt as he sat down at the table. The third day, breakfast started with a mumbled "good morning" and a frosty smile. On the fourth and last day, the ice was broken when the Englishman looked up from his book, shot a friendly glance across the table and asked, "Going across?"

* * *

Not Harriman and Duncan Sandys!

FAME

In his memoirs, as told to Jame Brough, Sir Cedric Hardwicke describes his knighting: "On the morning that I presented myself at Buckingham Palace, I satisfied myself that His Majesty, George V, had seen me perform and instantly given the order, 'This man must be honoured.' I conveniently overlooked the fact that the King, whose hearing was impaired, went to the theatre only when he was compelled to on state occasions.

"When at last I was kneeling before him, his temper had deteriorated under the strain of the ceremonies. The Lord Chamberlain read my name from the list in his hand: 'Mr. Cedric Hardwicke.'

"'Who?' snapped the King.

"The Lord Chamberlain repeated my identification, with no better success. 'I can't hear you,' said my monarch, his voice rising.

"Again I heard the Lord Chamberlain loud and clear, but King George did not. For an actor's name to need to be spelt out is his greatest humiliation, but—'*Spell it!*' the King demanded.

"After this fourth attempt, no more successful than before, he gave up and, lifting his jewelled sword, dubbed me knight 'Sir Samuel Pickwick!' he proclaimed."

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* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

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Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

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TAXATION

PARKINSON'S LAW

Thomas Jefferson of America said,

"I place economy among the first and most important of virtues, and public debt as the greatest of dangers to be feared. To preserve our independence, we must not let our rulers load us with public debt. If we run into such debts, we must be taxed in our meat and drink, in our necessities and in our comforts, in our labour and in our amusements. If we can prevent the Government from wasting the labour of the people, under the pretence of caring for them, they will be happy."

Thomas Jefferson's prophetic words cannot be quoted too often. For wasting the labours of the people, "under the pretence of caring for them," is exactly what our governments do.

Contemplating astronomic figures of public revenue along with the fantastic spectacle of governmental extravagance, the embittered tax-payer begins to regard taxation as theft. That is where he is tempted to go wrong, for taxation as such is vital to civilization. The proper amount of the revenue, however, is a problem of proportion. Between the point where the citizen gives nothing, and the point where the state takes all, there is, somewhere, the golden mean.

History tells us that governments of the more remote past have tended to exact about ten per cent of the people's income. Tax-demands above that level have often driven people to emigrate. An early example is to be found in the Book of Exodus. Pharaoh taxed the Israelites in terms of service. At some unspecified point in raising the assessment, the Israelites judged that the time had come to go elsewhere!

Within the rigid frontiers of modern nationalism, however, the taxpayer is captive. When there is nowhere to go, when taxation elsewhere is just as bad, the barrier at ten per cent is removed and taxes will rise to a new maximum! Countries which have recently exceeded the bounds of safety are (in order of extravagance) Britain, France, New Zealand, Japan and the United States. Of the precipice, 36 per cent (for most countries) represents the brink, beyond which lies disaster, complete and final, though not always immediate. In Britain, taxes amounting to 40 per cent of the national income have been paid without protest for a number of years.

With a high rate of taxation when the Second World War began, a longer period of war and cities heavily damaged by bombing, the British would have been financially crippled in any case. Matters have been made infinitely worse by the Conservatives on the one hand trying to save what remained of the Empire, and the Labour Party on the other building a Socialist Utopia! No country in the world could have afforded both, and it is doubtful whether Britain could afford either. During the war the standard rate of income tax had risen to 10s in the pound (or 50 per cent); surtax imposed on incomes over £2,000 was scaled so that those of £10,000 and over were being taxed at 19s. 6d. in the pound, a rate stopping just short of total confiscation; and death duties reached over 65 per cent of the largest estates! This colossal burden was not much reduced when the war came to an end. Moreover, a variety of other taxes, direct and indirect, was added—purchase tax, the national health and insurance contributions, and the greatly increased local rates. There have been some tax concessions of late, with the standard rate of income tax reduced to 7s. 9d. in 1959; but the 1959-60 Budget was still, with the exception of the Budgets for 1955 to 1958, the heaviest ever laid in peacetime on the long-suffering public.

(To be continued.)

ಮೈಸೂರ್ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಸಂಸ್ಕೃತ ಪ್ರೊಫೆಸರ್ ಡಾಕ್ಟರ್. ಟಿ. ಜಿ. ಸಿದ್ದಪ್ಪಾರಾಧ್ಯ, ಎಂ.ಎ., ಪಿಹೆಚ್.ಡಿ.
ಅವರ ವೀರಶೈವ ಸಿದ್ಧಾಂತದ

ಕನ್ನಡ ಶ್ರೀಕರಭಾಷ್ಯ

ಗ್ರಂಥಕ್ಕೆ ಮುನ್ನುಡಿ.

ಅರಣ್ಯದಲ್ಲಿ ವನ್ಯಮೃಗಗಳು ಕ್ರೌರ್ಯದಿಂದ ಆಹಾರಸಾಧನೆಯಲ್ಲಿ ನಿರತವಾಗಿರುತ್ತವೆ. ಪಕ್ಷ್ಯಾದಿಗಳೂ ತಮ್ಮ ತಮ್ಮ ದೇಹಪೋಷಣೆಯಲ್ಲಿ ಮಗ್ನವಾಗಿರುತ್ತವೆ. ಜೇನುಭೃಂಗವು ಮಾತ್ರ ಹೂತ್ಪಗಳನ್ನು ಹುಡುಕಿ ಅವುಗಳ ಅಮೃತವನ್ನು ಹೀರಿ ರಮ್ಯವಾದ ಜೇನುಗೂಡಿನಲ್ಲಿಟ್ಟು ಲೋಕಕ್ಕೆ ಉಪಕರಿಸುತ್ತದೆ. ಹಾಗೆಯೆ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳಲ್ಲಿಯೂ ಪಂಡಿತರುಗಳು ಸಾಮಾನ್ಯವಾಗಿ ಸ್ವಶ್ರೇಯಸ್ಸಿನಲ್ಲಿ ಮಗ್ನರಾಗಿ ಸ್ವಲ್ಪ ಅಪದ್ಧನವನ್ನು ಗಳಿಸಿ ತೃಪ್ತರಾಗಿ ಅಥವಾ ಅತೃಪ್ತರಾಗಿ ನಿವೃತ್ತರಾಗುತ್ತಾರೆ. ವಿರಳವಾಗಿ ಅಲ್ಲಲ್ಲಿ ಒಬ್ಬೊಬ್ಬರು ವಿದ್ಯಾಪರವಶರಾಗಿ ಜ್ಞಾನಸಮುದ್ರದಲ್ಲಿ ಮುಳುಗಿಮುಳುಗಿ ಮುತ್ತುರತ್ನಗಳನ್ನೆತ್ತಿ ನಿಸ್ಸ್ವಾರ್ಥತೆಯಿಂದ ಪ್ರಪಂಚಕ್ಕೆ ದಾನನೀಡುತ್ತಾರೆ.

ಹೀಗೆ ಮೈಸೂರ್ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದಲ್ಲಿ ಸಂಸ್ಕೃತ ಪ್ರಾಧ್ಯಾಪಕರಾದ ಶ್ರೀಯುತ ಡಾ. ಸಿದ್ದಪ್ಪಾರಾಧ್ಯರವರು ಏಕಮನಸ್ಕತೆಯಿಂದ ವಿದ್ಯಾಪರವಶರಾಗಿ ಶಾಸ್ತ್ರಮಥನದಿಂದ ಅಮೃತಕಲಶಗಳನ್ನು ಸಂಗ್ರಹಿಸಿ ದೇಶದ ಜನರ ಮಾನ್ಯತೆಗೆ ಮೇಲೆಮೇಲೆ ಪಾತ್ರರಾಗುತ್ತಿದ್ದಾರೆ.

ಇವರು ಸ್ವಲ್ಪಕಾಲ ಹಿಂದೆ "ಶಕ್ತಿ ವಿಶಿಷ್ಟಾದ್ವೈತದರ್ಶನಂ" ಎಂಬ ಗ್ರಂಥರತ್ನವನ್ನು ಸಂಸ್ಕೃತಭಾಷೆಯಲ್ಲಿ ರಚಿಸಿ ತಮ್ಮ ಪಾಂಡಿತ್ಯಕ್ಕೆ ಕಳೆಯನ್ನು ಕಟ್ಟಿ ವಿಶ್ವವಿದ್ಯಾಲಯದಿಂದ ಡಾಕ್ಟರೇಟ್ ಪ್ರಶಸ್ತಿಯಿಂದ ಸನ್ಮಾನಿತರಾಗಿದ್ದಾರೆ.

ಈಗ ವೀರಶೈವ ಮತದ ಮಹದ್ಗ್ರಂಥವಾದ ಸಂಸ್ಕೃತ "ಶ್ರೀಕರಭಾಷ್ಯ"ವನ್ನು ಸುಲಭ ಕನ್ನಡದಲ್ಲಿ ರಚಿಸಿ ಕರ್ನಾಟಕ ಭಾಷೆಯ ಮತ್ತು ವೀರಶೈವಮತದ ಕೀರ್ತಿಗಳಿಗೆ ಕಾರಣರಾಗಿದ್ದಾರೆ.

ಶ್ರೀಶೈಲಕ್ಷೇತ್ರದ ಶ್ರೀಪತಿಪಂಡಿತರೆಂಬ ಜ್ಞಾನಿಗಳಿಂದ ನಿರ್ಮಿತವಾದ "ಶ್ರೀಕರಭಾಷ್ಯವು" ಶ್ರೀ ವೇದವ್ಯಾಸರ ವೇದಾಂತ ಸೂತ್ರಕ್ಕೆ ವೀರಶೈವಮತದ ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಪಾದಕವಾದ ಭಾಷ್ಯ. ಅದ್ವೈತದ ಶ್ರೀಮಚ್ಛಂಕರಭಾಷ್ಯದಂತೆ ವಿಶಿಷ್ಟಾದ್ವೈತದ ಶ್ರೀರಾಮಾನುಜಭಾಷ್ಯದಂತೆ ದ್ವೈತದ ಶ್ರೀಮನ್ಮಧ್ವಭಾಷ್ಯದಂತೆ ಇದು ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತಮತದ ಭಾಷ್ಯ. ಇದು ಲಿಂಗಾಯಿತರು ವೀರಶೈವರೆಂಬ ಲಕ್ಷೋಪಲಕ್ಷ ಜನರ ಆರಾಧ್ಯಗ್ರಂಥ.

"ದ್ವೈತಾದ್ವೈತಮತೆ ಶುದ್ಧೆ ವಿಶೇಷಾದ್ವೈತಸಂಜ್ಞಕೆ।
ವೀರಶೈವಕಸಿದ್ಧಾಂತೆ ಸರ್ವಶ್ರುತಿಸಮನ್ವಯಃ॥

"ಚೇತನ ಅಚೇತನ ಪರಮಾತ್ಮಗಳ ಸ್ವರೂಪಬೋಧನೆಯಲ್ಲಿ ವೀರಶೈವ ಸಿದ್ಧಾಂತದಲ್ಲಿ ದ್ವೈತ ಅದ್ವೈತ ವಿಶಿಷ್ಟಾದ್ವೈತ ಸಂಜ್ಞಕಗಳಾದ ಎಲ್ಲಾ ವೇದಶ್ರುತಿಗಳೂ ಸಮನ್ವಿತವಾಗಿವೆ" ಎಂದು ಶ್ರೀಪತಿಪಂಡಿತರು ಹೇಳುತ್ತಾರೆ.

ಈ ಸಿದ್ಧಾಂತವು ಸಾವಿರಾರು ವರ್ಷಗಳಿಗಿಂತ ಪುರಾತನವೆಂತಲೂ ಭರತಖಂಡದಲ್ಲಿ ಜನಿಸಿ ಇತರ ದೇಶಗಳಿಗೂ ವ್ಯಾಪಿಸಿತ್ತೆಂತಲೂ ಪ್ರತೀತಿಯಾಗಿದೆ. ಪಂಚಾಚಾರ್ಯರೆಂದು ಸುಪ್ರಸಿದ್ಧರಾದ ಕೊಲ್ಲಿಪಾಕೆಯ ಶ್ರೀ ಜಗದ್ಗುರು ರೇಣುಕಾಚಾರ್ಯರೂ, ಉಜ್ಜಯಿನಿಯ ಶ್ರೀ ದಾರುಕಾಚಾರ್ಯರೂ, ದ್ರಾಕ್ಷಾರಾಮದ ಶ್ರೀ ಏಕೋರಾಮಾರಾಧ್ಯರೂ, ಶ್ರೀಶೈಲದ ಪಂಡಿತಾರಾಧ್ಯರೂ, ಕಾಶಿಯ ಶ್ರೀ ಜಗದ್ಗುರು ವಿಶ್ವಾರಾಧ್ಯರೂ ವೀರಶೈವಮತದ ಪರಮಗುರುಗಳು.

ಈಜಿಪ್ಟಿನ ಮೆಂಫಿಸ್ ಎಂಬಲ್ಲಿ ನಂದ್ಯಾರೂಢನಾಗಿ ಶೂಲಪಾಣಿಯಾದ ಈಶ್ವರವಿಗ್ರಹವು "ಅಸಿರಿಸ್" ಎಂಬ ಹೆಸರಿನಿಂದ ಪೂಜಿಸಲ್ಪಡುತ್ತಿದ್ದಿತು. ಬಾಬಿಲೋನ್‌ನಲ್ಲಿ ೩೦೦ ಅಡಿಯ ಒಂದು ಮಹತ್ತರವಾದ ಶಿವಲಿಂಗವಿದೆ. ಮೆಕ್ಕದಲ್ಲಿಯೂ ಮಕ್ಕೇಶ್ವರ ಎಂಬ ಲಿಂಗವಿದೆ. ಇಟಲಿಯಲ್ಲಿಯೂ ಲಿಂಗಪೂಜೆ ಇದೆ. ದಕ್ಷಿಣ ಅಮೆರಿಕದ ಬ್ರೆಸಿಲಿನಲ್ಲಿ ಅನೇಕ ಶಿವಲಿಂಗಗಳೂ ವಿಘ್ನೇಶ್ವರ ವಿಗ್ರಹಗಳೂ ಇವೆ; ಎಂದು ಗ್ರಂಥಗಳಲ್ಲಿ ಉಲ್ಲೇಖಿಸಿದೆ.

ಹೀಗೆ ಶಾಸ್ತ್ರಸಮ್ಮತವಾಗಿ ಪುರಾತನವಾಗಿ ವಿದೇಶಗಳಲ್ಲೂ ಆದೃತವಾಗಿದ್ದ ವೀರಶೈವಮತದ ಬೃಹದ್ಗ್ರಂಥವನ್ನು ವಿದ್ವಾಂಸರಿಗೆ ಹೃದಯಂಗಮವಾಗುವಂತೆ, ಅವಿದುಷರಿಗೆ ಸಾಮರರಿಗೆ ಬೋಧಕವಾಗುವಂತೆ ಕನ್ನಡದಲ್ಲಿ ಅರ್ಥಸಹಿತವಾಗಿ ಪ್ರಕಟಿಸಿ ಶ್ರೀಯುತ ಡಾಕ್ಟರ್ ಸಿದ್ದಪ್ಪಾರಾಧ್ಯರು ವೀರಶೈವರಿಗೆ ಸುಧಾರಕರಾಗಿಯೂ ವಿದ್ವದ್ವಲಯಕ್ಕೆ ಮಾನನೀಯರೂ ಆಗಿದ್ದಾರೆ. ಅವರ ಈ ಶ್ಲಾಘ್ಯ ಕಾರ್ಯಕ್ಕೆ ನನ್ನ ಅಭಿಪ್ರಾಯವನ್ನು ಕೋರಿರುವದು ಅವರ ಸಹೃದಯತೆಯನ್ನು ತೋರಿಸುತ್ತದೆ.

ನಮ್ಮ ಭರತಖಂಡವು ಹಿಂದೆ ದೈವಕೃಪೆಯಿಂದ ದ್ವಾದಶಾದಿತ್ಯರಂತೆ ಪೂರ್ಣಚಂದ್ರರಂತೆ ಬೆಳಗಿದ ಅನೇಕ ತತ್ವಜ್ಞರ, ಸಿದ್ಧಾಂತಿಗಳ, ಶಾಸ್ತ್ರಕಾರರ, ಉದ್ದಾಮಪಂಡಿತರ ಜನನ. ಅವರುಗಳ ಸ್ಮೃತಿಯಲ್ಲಿ ಅವರುಗಳ ಕೀರ್ತಿಯಲ್ಲಿ ಲೇಶವಾತ್ರವನ್ನೂ ಸಾಧಿಸಲು ನಾವುಗಳು ಶಕ್ತರಲ್ಲ. ಆದರೂ ಅವರ ಸ್ಥಾನದಲ್ಲಿ ಹುಟ್ಟಿರುವ ನಾವುಗಳು ಸ್ವಾರ್ಥಪರರಾಗಿ ಉದರಂಭರಿಗಳಾಗಿ ನಿರಕ್ಷರಕುಕ್ಷಿಗಳಾಗಿ ಜೀವಿಸಿರದೆ ಯಥಾಶಕ್ತಿ ನಾಡಿನ ವೈದುಷ್ಯವನ್ನು ವಿಸ್ತಾರಪಡಿಸುವುದು ನಮ್ಮ ಕರ್ತವ್ಯ. ಆ ಕರ್ತವ್ಯನಿಷ್ಠೆಯು ಶ್ರೀಯುತ ಡಾಕ್ಟರ್ ಸಿದ್ದಪ್ಪಾರಾಧ್ಯರಲ್ಲಿ ಅಂಕುರಿಸಿದೆ. ಅದಕ್ಕಾಗಿ ವಾಚಕರ ಪರವಾಗಿ ಅವರನ್ನು ಅಭಿನಂದಿಸುತ್ತೇನೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್.

The Rationalist

CHINA

In 1942 when Western armies were toppling before Japanese onslaughts, China was stemming the tide of their onrush. Asked to explain the secret, Madame Chiang Kai Shek wrote in the New York Times:

"Accustomed to view war in terms of material equipment the Western Powers failed in the beginning to understand that our weapon was the spiritual heritage of the Chinese race. Equipment, important as it is, is not all-powerful.

The men at the front must be inspired as ours were and are, by the knowledge that they are fighting for something that is worth the srcrifice of homes, loved ones, and everything else precious in life.

During the last three months our Chinese people have watched with incredulous amazement the spectacle of western armies surrendering because, it was explained, of Japan's superior might. This explanation is to us in China incomprehensible. It is also incomprehensible to us why the West for so long swallowed insults, indignities and face-slapping with a mien, meek and mild, on the plea that it was unprepared for war. Neither can we understand why the West with its vaunted prescience could not see that each passing hour gave Japan added opportunity to prepare to strike more deadly blows, while the Powers contented themselves with fortifying their positions with paper bullets! When the Japanese started aggression against China, we were unprepared. In fact, no nation could have been less prepared than we, for China had still not recovered from the wounds of decades of civil strife. But we took up the gauntlet.

During the past five years, there has been no instance of Chinese troops surrendering to the enemy. On the other hand, there have been numerous cases of officers and men fighting to the last though there was no hope of reinforcement or escape—except by surrender. They disdained to embrace such an alternative. Several high Chinese commanding officers killed themselves when they realised that defeat could not be averted and that their only hope of saving their lives lay in surrender. To them death was preferable to dishonour!

I could relate many instances of this unconquerable spirit, but I shall mention only one. Early in the present year, Major Wong Chao Kwei fought in a battle at the Singchiang River in Hunan against over-whelmingly superior enemy forces. When surrounded, he and every member of his battalion were killed, fighting unto death. To the Chinese soldier, resistance to the last cartridge and the last man is no mere pretty figure of speech.

When our men go to the battle-field they are prepared to die. They feel that they have a sacred mission entrusted to them, and they are determined to fulfil it by making the supreme sacrifice if necessary. Their patriotism is fully shared by their families. I have met thousands of women whose menfolk have fallen in battle and I have never yet heard one word of regret. Sorrow, of course, inevitably, but in place of regret an immense pride that they have given their all for their country. The West has always thought of the Chinese as an artistic and philosophic race, unable to make the Spartan sacrifices that war demands. We have proved to ourselves and to the world that this evaluation

is false, for the word surrender is not to be found in the present day Chinese vocabulary.

'Tis man's perdition to be safe,
If, for the truth, he ought to die,'

is the resolve indelibly inscribed in the nation's heart.

The example that China set by nearly five years of bloodshed has been emulated by the gallant Philippine Army under General MacArthur. It would be well for the West to ask themselves why these men have succeeded for so long in holding out against the same enemy who proved irresistible at Singapore, Rangoon and Java. Certainly General MacArthur had no more material resources available than the others. This phenomenon could be explained, to my mind, by the human approach and the man-to-man appeal, that America, through General MacArthur, made to the Filippino people. This psychology will always prove irresistible. No emphasis was laid upon the supposed superiority of the West. The Filippinos have been promised their independence and freedom and they know that the pomise will be kept. So they are now proudly and gladly fighting shoulder to shoulder with their American comrades in defence of their own land, not as mercenaries to whom victory or defeat would in its last analysis merely mean a change of masters.

This brings me, by a natural association of thought, to India, whence I have recently returned. The Indians are a fine race with a rich cultural and spiritual backgraound and have infinite potentialities. If they were convinced that they are making their war effort for the freedom of their own country as well as for the more abstract freedom of the democracies, they would be surging with the same vibrant and unrestrainable enthusiasm that has fired the people of the Philippines. So far as the West is concerned, the spiritual strength of India in our common resistance is an unknown factor. India's war resources have not been tapped and she has not yet started to resist in the real sense of the word.

Once her material and spiritual vitality and energy are given full play, the impetus that she will give to the democratic front will startle the world. The administrators of the Indian Government may be well-intentioned and sincerely desirous of galvanizing India into resolute war effort, but they can achieve nothing fundamental without a radical and drastic change in their present day Indian policy and its application to the Indian people. The British officials, many of whom doubtless recognise the rightness of giving to India the freedom for which their mother-country is fighting, are so much victims of this policy as the Indian people themselves.

Writing about the future, Madame Chiang Kai-shek says (in 1942):

"The West must revise its ideas about the East. We in China, too, must reciprocate. In the world society that we are going to create, there must be no thought of superiors and inferiors.

We must be equal, men and women of all races, pressing forward to a great ideal. East and West have both foolishly tried to be self-sufficiet. Neither has succeeded nor could succeed. Each must acknowledge that the other has something to teach. We hope that the West has now learnt that value to them of China's spiritual strength which has sustained us in our darkest moments. We in China must learn the value to us of the scientific developments of the West. Let us, the East and the West, each in its own way, make unstinted conributions to the common treasury of cultural, spiritual and scientific achievements which are the only real wealth of the world."

FIFTH MUSIC CONFERENCE

Under the auspices of Bidaram Krishnappa's Prasanna Seetarama Mandiram the Fifth Mysore Music Conference was inaugurated on the 12th instant by Sri Sri Vidyaprasanna theertha Sripadangalavaru of Vyasaraya Mutt, under the Presidentship of Sri Sangeeta Chudamani B. K. Padmanabha Rao, before a large gathering of Sangeetha Vidwans and elite of the City. The Conference lasted from the 12th to the 16th, with discussions and Musical demonstrations in the mornings, musical compititions in the noon, and three interesting musical programmes in the evening. A well-got-up Sovenir, containing valuable contributions by learned men on musical subjects was brought out to mark the occasion.

"Use what talents you possess: the woods would be very silent if no birds sang there except those that sang best."

VAN DYKE.

* * *

"One reason I don't drink is that I want to know when I am having a good time."

LADY ASTOR.

* * *

"A crisis is an international incident that lasts long enough for us to find it on the map!"

* * *

"Man's Capacity for justice makes democracy possible: but man's inclination to injustice makes democracy necessary."

R. NEIBUHR.

QUESTIONING STUDENT

"One of the most beautiful moments in my life came when my zoology professor told me that he would give any student an A in his course who asked one intelligent question.

Up to that time I had assumed that intelligence consisted of giving answers. Now I began to see that the question is as much a part of knowledge as the answer—often the more important part.

Men had assumed from the beginning of time that a heavier object fell faster than a lighter one—until Galileo said, "Does it?" Men had marvelled at the giraffe's neck for thousands of years before Darwin asked "Why?"

It has been 36 years since my old teacher startled me with his pronoucement. For 30 of those years I have myself been a teacher. Most of the facts he taught me—most of the answers he gave me—have long been forgotten. But I have not forgotten that "a questioning student is more important than an answering teacher."

X.

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ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ. ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ವಿದ್ಯಾರ್ಥಿನಿಯರ ಸರ್ವತೋಮುಖ ಉನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ"

ಬೆಲೆ ೦-೬೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

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HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

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SAINT ANDAL
OF THIRUPPAAVAI

Srivilliputhur, a small but lovely village in the Ramnad district is the birth-place of the famous lady-saint, Sri Andal, one of the twelve Azhwars, whose Tamil songs form the Naalaayira Prabhandam, the Tamil-Veda of the Sri Vaishnavas. She was born on the day of the constellation Puram in the Tamil month of Adi, and her life is so remarkable and her compositions so superb, that her devotees believe her to be an incarnation of Bhoodevi (Goddess Earth), one of the consorts of Vishnu.

Vishnuchitta or Periazhwar, as he is more popularly known, was a pious Brahmin living in Srivilliputhur, who devoted himself to the local Deity, Sri Vatapatrasaayin, by supplying garlands and tulasi, from his garden. One day, while working in the garden, he was disturbed by a feeble voice, resembling the crying of a new-born babe. He hurried to the spot from where the sound came, and to his astonishment found a female child of surpassing beauty and divine grace lying beneath a tulasi plant.

The old man was so much transported with joy that he believed the child to be the special gift of Providence, in answer to his unceasing prayers to the Lord to bestow on him a child to cheer his unhappy home. He gave her the name "Gothai", and brought her up with tender care. The child too, in course of time, grew into a remarkably handsome girl, and won her father's affection both by her beauty and behaviour.

One day, while assisting her father in the making of garlands, an idea occurred to her that she should adorn herself with the flowers secretly and observe her beauty in a mirror. So, unseen by anybody, she used to put on the garlands everyday and amuse herself while her father was away for his evening ablutions. But, one day, while she was contemplating her beauty with the garlands on, Vishnuchitta came in unexpectedly. He was enraged to find that his beloved daughter had knowingly desecrated the garlands meant for divine service, and after scolding her for her action, he went to the temple without the usual offering.

But that night, the Lord appeared to him in a vision and revealed to him that this was going on for a long time, and that the garlands thus worn by Gothai gained much rather than lost its sanctity. Further, he reminded him about the miraculous nature of her birth, and convinced him that she was not an ordinary mortal child. This revelation increased the affection of the father, and in fact he insisted on her wearing the flowers everyday before taking them to the temple. And ever since she is known as the "Soodikkoduththa Nachchiyar," the woman who offered what she had herself worn.

As Gothai grew up, she displayed remarkable wisdom, and an yearning to learn all the Puranic lore. So she heard with intense longing the stories of Rama, Prahlada, Krishna and the Gopis, which her father narrated to her. In fact, she was so emotionally moved on hearing the incidents connected with Krishna's early life at Gokula and Brindavan, that she identified herself with the Gopis, which conception made her lead a life of constant communion with the divine. She imagined her own village to be Brindavan, and her playmates to be Gopis, which, combined with her mastery of the Tamil tongue, bloomed out in her composing the "Thiruppavai." This poem consists of 30 verses, each one to be dedicated to the 30 days of the month of Margazhi, in which month the Gopis of Brindavan were said to have observed a penance to obtain the grace of Krishna. These songs reveal her intense

ecstasy and give visible expression to her spontaneous love for the Lord.

Her one ambition was to marry no other than God Ranganatha Himself and she spared no penance and sacrifice to realise her end. Everyday, after an early bath, she used to go to the temple and pray most touchingly to the Lord, in the same way as the Gopis did long ago. At times, she would fall into a trance, and after regaining consciousness, she would narrate to her friends how her marriage with the Lord took place or how the procession passed along the streets. These effluences of her impassioned love form the Nachchiyar Tirumozhi, which is also included in the Nalayira Prabhandam. Even today, some portions of this collection, especially the ten verses titled Vaaranamaayiram, are sung on the fourth day of every Vaishnava marriage.

These austerities of Gothai naturally began to undermine her health, which made her father uneasy. He tried in vain to persuade her to get herself married, but Gothai stoutly refused to accept it. He had no other go but to pray to Lord Sri Ranganatha of Srirangam. When Gothai was about fifteen years old, the Lord of Srirangam appeared to Vishnuchitta in a vision and enjoined him to bring his daughter to His sanctuary to be wedded to Him. Sri Ranganatha similarly ordered the authorities of the temple to send all the temple retinue and honours to Srivilliputhur, to escort Gothai to the sacred temple of His.

With all spendour and pomp, Gothai was brought to Srirangam in a golden palanquin, accompanied by her father. On reaching the sanctum-sanctorum of the temple, she alighted from the palanquin, and in the presence of a huge crowd of devotees, she slowly moved into the inner recesses of the shrine. But the next moment she was not there, and the awe-struck spectators realised that Gothai, really the incarnation of Bhoodevi, had resumed her rightful place, by being bodily absorbed into the Deity!

Poor Vishnuchitta was so visibly moved that he swooned, when the Lord appeared before him and said that Gothai would be installed as one of His consorts and would be fittingly worshipped.

Even to-day at Srivilliputhur, an inscription exists, which is said to be the Pranayapatrika (love-letter) of Sri Ranganatha, and this message enjoins her worship as His own: and so every Vaishnavaite temple has a special shrine dedicated to her!

"BELIEF"

A Missionary in Africa, translating the Gospel of John into Songhai, couldn't find a word to express "believe." He took his problem to a native Christian. The dark man thought a few minutes and then suggested, "Doesn't it mean to 'hear in my heart'?"

"ANSWERS"

"Do you believe in prayer?" a friend of mine once asked his negro servant.

"Yas Sir boss," was the quick reply.

"Do you say your prayers every day?"

"Yas sir, boss, I certainly does."

"Well, Joe, does God answer all your prayers?"

"Yas sir, boss. He answers one way or another." X.

RELIGION

Get religion like a Methodist,
Experience it like a Baptist,
Stick to it like Lutheran,
Conciliate it like a Congregationalist,
Be proud of it like an Episcopalian,
Simplify it like a Quaker,
Glorify it like a Jew,
Pay for it like a Presbyterian,
Practise it like a Christian Scientist,
Work at it like the Salvation Army,
Propagate it like a Roman Catholic,
Enjoy it like a Negro,

Be imbued by it like a Hindu.

The Rationalist

HINDU SUPERIORITY

HINDU COLONIZATION OF THE WORLD

(Continued from last issue.)

After showing the still more striking similarity between the manners and customs, in fact, between the whole social, religious and political institutions of the two peoples, Professor Heeren says: "It is perfectly agreeable to Hindu manners that colonies from India, i.e., Banian families, should have passed over into Africa, and carried with them their industry, and perhaps also their religious worship." [1] He adds: "It is hardly possible to maintain the opposite side of the question, viz., that the Hindus were derived from the Egyptians, for it has been already ascertained that the country bordering on the Ganges was the cradle of Hindu civilization. Now the Egyptians could not have established themselves in that neighbourhood, their probable settlement would rather have taken place on the Coast of Malabar."

The learned professor concludes: "Whatever weight may be attached to Indian tradition and the express testimony of Eusebius confirming the report of migrations from the banks of the Indus into Egypt, there is certainly nothing improbable in the event itself, as a desire of gain would have formed a sufficient inducement." Decisive evidence of the fact, however, may be found in Philostratus and Nonnus.[1]

Ethiopia,[2] as is universally admitted now, was colonised by the Hindus. Sir W. Jones says: "Ethiopia and Hindustan were possessed or colonised by the same extraordinary race." [3]

Philostratus introduces the Brahmin Iarchus by stating to his auditor that the Ethiopians were originally an Indian race compelled to leave India for the impurity contracted by slaying a certain monarch to whom they owed allegiance.[4]

Eusebius states that Ethiopians emigrating from the River Indus settled in the vicinity of Egypt.[5]

In Philostratus, an Egyptian is made to remark that he had heard from his father that the Indians were the wisest of men, and that the Ethiopians, a colony of the Indians, preserved the wisdom and usage of their forefathers and acknowledged their ancient origin. We find the same assertion made at a later period, in the third century, by Julius Africanus, from whom it has been preserved by Eusebius and Syncellus.[6]

1. Heeren's Historical Researches, Vol. II, p. 309.

1. Mr. Pococke, who made the subject his life-long study, says: "The early civilization, the early arts, the indubitably early literature of India are equally the civilization, the arts and literature of Egypt and of Greece—for geographical evidences conjoined to historical fact and religious practices, now prove beyond all dispute that the two latter countries are the colonies of the former"—India in Greece, p. 74.

2. "The ancient geographers called by the name of Ethiopia all that part of Africa which now constitutes Nubia, Abyssinia, Sanaor, Darfur, and Dongola."—Theogony of the Hindus, p. 44.

3. Asiatic Researches, Vol. I, p. 426.

4. V. A. III, 6. See "India in Greece," p. 200.

5. Lemp, Barker's edition: "Meroe."

6. See "India in Greece," p. 205.

Cuvier, quoting Syncellus, even assigns the reign of Amenophis as the epoch of the colonization of Ethiopia from India.[1]

The Ancient Abyssinians (Abusinians), as already remarked, were originally migrators to Africa from the banks of Abuisin, a classical name for the Indus.[2]

As will appear from the accounts of the commercial position of India in the ancient world, commerce on an extensive scale existed between Ancient India and Abyssinia, and we find Hindus in large numbers settled in the latter country, "whence also," says Colonel Tod, "the Hindu names of towns at the estuaries of the Gambia and Senegal rivers, the Tamba Cunda and other Cundas." He continues: "A writer in the Asiatic Journal (Vol. IV, p 325) gives a curious list of the names of places in the interior of Africa, mentioned in Park's Second Journey, which are shown to be all Sanskrit, and, most of them actually current in India at the present day."[3]

PERSIA

Professor Max Muller thus speaks of the colonization of Persia by the Hindus. Discussing the word 'Arya,' he says: "But it was more faithfully preserved by the Zoroastrians, who migrated from India to the North-west, and whose religion has been preserved to us in the Zind Avesta, though in fragments only."[4] He again says: "The Zoroastrians were a colony from Northern India."[5]

(To be continued)

1. P. 18 of his "Discourse," etc.
2. Heeren's Historical Researches, Vol. II, p. 310.
3. See Tod's Rajasthan, Vol. II, p. 309, footnote.
4. Science of Language, p. 242.
5. Science of Language, p. 253.

TAXATION

PARKINSON'S LAW

(Continued from last issue.)

This tax situation created anomalies at either end of the scale. It was noticed in the Department of Inland Revenue that a certain great land-owner was failing to collect his rents; some farmers paid him, others refrained. "My Lord Duke," said the tax authorities, "you must collect your rents." To this he replied tersely, "Collect them yourselves." The cost of collection came to more than the rent (after tax) was worth. This is an extreme case, but there is obvious danger of the same inertia spreading right down through industry. For while Viscount Chandos could complain that his actual emoluments as a Director of Imperial Chemicals were a little over one-third of the new office boy's net weekly pay, the workman could also complain that the £2 he was paid for overtime on Saturday was 25s. by the time he received it!

Such taxation has its origin in war, when no one pauses to question what the country can afford. Wasteful war should, in theory, give place to the husbandry of peace. But people are often prone to think that the effort to save the country from conquest can be prolonged so as to save it from all economic and social ills. There is an undeniable appeal in this idea of using the national effort to make war on poverty and squalor, turning sword-blades into industrial shares and building homes fit for heroes! The only unwelcome feature is the final bill presented to the nation!

It is a matter of common knowledge that an individual's expenditure rises to meet income. But whereas the individual's

expenses rise to meet an income level which is known, government expenditure rises towards a maximum that has never been defined, towards a ceiling that is not there! Were any of us to adopt the methods of public finance in our private affairs, we should ignore the total of our income and consider only what we should like to spend! We might decide on a second car, an extension of the home, a motor launch as well as a yacht, a house in the country, and a holiday in Bermuda! All these, we should tell ourselves, are essential: it would remain only to adjust our income to cover theses bare necessities!

By contrast, a government which applied the methods of individual finance to public expenditure would begin by estimating what its actual revenue should be. Ministers should not begin by ascertaining what the departments need, but what the country can afford. Given so much to spend, how much should be allocated to what? A government which decided on this novel approach would be responsible for a revolution in public finance!

Such a revolution is overdue. For, the first result of a high rate of peacetime taxation is to reduce a country's influence in world affairs. The British Empire collapsed more suddenly and completely than any undefeated empire of the past,—an example of what excessive taxation can bring about and in how short a time, for the "Farewell Empire" is the logical sequel to the Welfare State.

Nor will rival powers, noticing the high level of taxation today in countries like Britain and France, fail to conclude that neither will ever fight again except in defending its frontiers.

The second effect of high taxation is the loss of individual freedom. For freedom is founded upon the ownership of property. It cannot exist where the rulers own everything, nor even when they concede some limited right of tenure. The taxation which is intended to promote equality, the taxation which exceeds the real public need, and above all, the tax which is so graduated as to prevent the accumulation of private capital, is inconsistent with freedom.

Some would answer that the working classes have willingly traded freedom for security. But it is a question whether the current security is really very secure! To retain any sort of position in the world in which other countries have larger populations, richer resources, wider territories, the British must rely chiefly upon experience, integrity, enterprise, knowledge and skill.

These are the very assets which the tax system destroys!

* * *

Let our smug Indian Politicians take note! Ed.

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GOEBBELS'S DIARIES

One of the high-lights of Hitler's War was Goebbels's hysterical propaganda. Though we are fighting a defensive war there seems a tendency to copy Goebbels's hysterical way. It is undignified and un-Indian. Ed.

"One man and one only was greater in the eyes of Joseph Goebbels than Joseph Goebbels. This superhuman being was Adolf Hitler!

Not that Goebbels was one to underrate himself. On the contrary. He was childishly and sincerely vain. He was able, and he knew it. He was, moreover, equipped with an acute critical faculty.

But Hitler in his eyes was on a different plane altogether. Above Goebbels. And far above criticism. A genius! Almost a god!

There was in Goebbels a feminine streak which needed someone to adore. Perhaps he had never recovered from his abandonment of religion and the estrangement from his father that followed.

Anyhow, Hitler was the dynamo at which he recharged his spiritual batteries. This emerges clearly enough from the pages of the Goebbels' Diaries.

And it makes no difference at all that, during the days when Goebbels was writing these pages in 1942 and 1943, the heroic and all-wise Hitler making in Russia one catastrophic blunder after another.

But for these the generals were to blame, especially that vain, cowardly wretch Brauchitsch, who had presumed to alter the Fuehrer's plan for the 1941 campaign in order to seek a prestige victory at Moscow.

The consequence was that the German armies endured the terrible winter of 1941-42 when nothing short of a miracle had saved them from complete catastrophe. It was really touching, Goebbels thought, to hear Hitler complain about the winter, which had caused him so many worries—and had, incidentally, caused 112000 German soldiers to go to hospital with frostbite.

At such times Goebbels could understand Hitler's envy of Stalin, whose "brutal hand saved the Russian front," partly at least because he had purged the Russian General Staff of its defeatists, and had no troubles, such as plagued Hitler, from high society grumblers or the church.

When the second winter of war in Russia also ended in failure, Hitler divided the blame between Germany's allies, of whom the Rumanians were the best, and the Hungarians, permeated with Jewry, the worst, and Germany's generals. "You have only to imagine them in civilian clothes to lose all respect for them."

There was always an excuse. And Goebbels always believed it.

How Hitler longed for peace! "Nothing will make him happier," Goebbels reports after one visit to headquarters, than to exchange his grey uniform for the brown, to visit theatres and cinemas again, to go to the Wintergarten with me in the evening and be a human being again among humans. He is absolutely sick of generals."

It had got to the point where the Fuehrer would sit brooding in his bunker rather than eat at the same table as the military, with their inadequate spiritual and cultural outlook. Goebbels vowed that, after

the war was over, he and his family would make up to the Fuehrer for these discomforts. In the meantime, he would make it his business to send Hitler news items of cultural interest from Berlin.

For Goering, Goebbels discloses affection tempered with criticism. He is a loveable soul, even though he wears baroque costumes which if one did not know him, would be laughable. The pity is that Goering is increasingly out of touch with the masses and out of favour with Hitler. And for both these facts Britain's air bombing of Germany is responsible.

Goering blames the war on Ribbentrop, who, he says, made no attempt to reach a modus vivendi with Britain because he had an inferiority complex.

Goering has certainly a more realistic opinion of the millitary power of "the Anglo-Saxons" than either Goebbels or Hitler. The ignorance displayed by these two of Britain and the United States and of politics in either country passes belief.

Goebbels regards American forecasts of their war production as fantastic exaggerations. For him, "The United States is in no real sense a nation. The people are simply a hodge-podge, who have attained no unified expression of nationality."

As for the British, they are "the Jews among the Aryans," the House of Commons is really a sort of Jewish exchange. This being so, it is not surprising that he and Hitler expect Sir Stafford Cripps to "Bolshevise" the nation in alliance with Mr. Hore-Belisha, with whom he is about to form an anti-Churchill party (in the spring of 1942).

(To be continued).

LOSS OF TIME

"Kiel (Dad)–The longing for foreign countries seems to be declining among German students. As the Akademische Auslandsamt of Kiel University, the Academic Service for the International Exchange of Students, recently stated, German students seem to have grown a little tired of going abroad. Even tempting offers of scholarships in the foreign countries will not be met with great enthusiasm. According to a Kiel spokesman this decline in interest is due to the fact that every student wants to take the final examination as soon as possible in order to take up a useful job in his future vocation. Scholarships which German students and post-graduates may receive in European and overseas countries serve for "the continuation and expansion of their studies", it is true. However, in practice the time spent abroad often amounts to a loss of time, with regard to the overall period devoted to studies. Moreover, often too many conditions attach to the scholarships. Not infrequently a university degree or at least a four-term study course are the preconditions for obtaining it. Further, special expert knowledge and linguistic qualifications are required. These have to be testified by certificates from two different universities. Cumbersome red-tape and excessive formalities may be a further obstacle making German students stay at home, preparing for those examinations which are the very basis for their future careers," says a report from West Germany. But Indian students are feverishly anxious to go abroad again and again, without realising that they aid neither their country, nor themselves, nor the cause of education. They only provide cheap labour for those countries! Ed.

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"ಮು|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿಂದ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
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ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ಜವಾಬ್ದಾರಿ ನೇರಿ,
ಬೆಲೆ ರೂ. 10-00.

ಕಾರೂನೇಹರ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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RS. 15—00

EVENTS OF 1962

JANUARY

2nd—Civilian revolt in Portugal crushed: Noonmati oil refinery commissioned.

9th — Attempt on President Sukarno of Indonesia foiled.

10th — 4,000 killed in Peru landslide.

16th — India win Cricket Test Rubber against England for first time.

FEBRUARY

3rd to 5th — "Ashtagraha" Yoga.

11th — Russia frees U-2 pilot Gary Powers.

17th — General Elections begin in India.

19th — Elections begin in Mysore.

20th — Astronaut Glenn circles Earth thrice and returns. Krishna Menon-Kriplani straight fight in North Bombay ends in victory to Menon.

MARCH

1st — Army seizes power in Burma. Gen, Ne Win becomes Premier.

8th — S. R. Kanthi chosen, interim leader of the Mysore State Legislature Congress party: sworn-in as the Chief Minister on 9th.

18th — Algerian war ends, with the singing of cease-fire pact by France and Algeria at Evian.

28th — Army seizes power in Syria.

APRIL

3rd — Jawaharlal Nehru re-elected leader of the Parliamentary Congress party for the third time.

9th — Union Cabinet sworn-in.

14th — Sir. Mokshagundam Visvesvaraya passes away in Bangalore.

25th — U.S. resumes nuclear atmospheric tests.

MAY

13th — Dr. S. Radhakrishnan and Dr. Zakir Hussian sworn-in as the President and the Vice-President.

14th — President Sukarno of Indonesia escapes assassination bid.

27th and 28 — Collapse in Wall Street hits the world stock Markets.

JUNE

1st — Adolf Eichmann hanged.

2nd — Indian Everest Expedition fails.

11th — Laos Princes reach accord on the formation of a coalition.

21st — S. Nijalingappa takes over as the Chief Minister of Mysore.

30th — Ruanda and Burundi become free.

JULY

1st — Dr. B.C. Roy and Purushotamdas Tandon pass away.

3rd — Algeria becomes free.

8th — Italian plane crashes near Poona, killing 94.

10th — Telstar makes the first live transatlantic television broadcast.

21st — Chinese shoot at Indian posts in Ladakh.

AUGUST

1st — Agreement on Malaysia reached.

5th — Russia resumes nuclear tests in atmosphere.

12th — Russia's Space Twins, Maj. Andrian Nikolayev and Lt. Col. Pavel Romanovich Popovich orbit earth.

24th — Sucarno opens fourth Asian Games.

27th — U S. launches Mariner II for Venus probe.

SEPTEMBER

2nd — Over 20.000 killed in Iran earthquake.

3rd — Indonesians attack Indian Embassy in Jakarta.

4th — Warring factors in Algeria agree to "Cease-fire".

10th — Commonwealth Prime Ministers' Conference opens in London.

11th — Chinese troops cross McMahon Line and surround a detachment of Assam Rifles in Tawang Region.

(Continued on page 5, column 2)

GOEBBELS'S DIARIES

(Continued from last issue.)

"We would most heartily welcome a Jewish Prime Minister," says Goebbels. As for Cripps, the "Simon Pure parlour-Bolshevik," both Hitler and Goebbels agree that he is "a real treasure for us, to be guarded carefully."

About this time, Churchill, "the grave-digger of the British Empire, an ogre full of lies and bumptiousness, is losing the confidence of the Tories, a large section of whom, according to secret report from London, are working for a separate peace."

Those mysterious Tories remain for some time among the bright delusive phantoms of Dr. Goebbels's mind!

His opinion of Churchill undergoes a transformation. Although "even Chamberlain had told the Fuehrer he was a fool," the British Prime Minister is compared to "a doctor who prophesies that his patient will die, and who, every time the patient's condition worsens, smugly explains that, after all, he prophesied it."

The British are "a very peculiar people" with fantastic national discipline. In the end, Goebbels decides that we are in no danger of becoming Bolshevised.

His judgments, though often barbed, are not always stable. King Boris of Bulgaria is "a sly, crafty fellow" in January 1942, and two months later "a real people's king." In the interval Boris had confessed to a passionate admiration for Goebbels's articles!

Lord Beaverbrook is "the foe of the Bolsheviks" on September 26, 1943, and three days later "has always favoured an Anglo-Soviet understanding."

Mussolini is a fine fellow, even in ruin. But Ciano is a "poisonous mushroom", the Satan of Italian Fascism who threatens to write his memoirs!

Edda Ciano wants to emigrate to South America, she tries to change six million lire into pesetas and has the bad taste to offer Hitler the difference in the exchange rate!

But the worst exploit of this woman who should, Goebbels thinks, be whipped or sent to a house of correction, is her blackmailing of her father, over whom she holds some deadly secret. Perhaps it is a scandalous love affair. Perhaps as Hitler fears, it is that Mussolini had intended to sell out to the Allies.

You cannot trust the Italians, Goebbels concludes, sadly. "They are a gipsy people that has gone to rot." Just like the French, "a macabre nation doomed to national and political destruction".

From each, Hitler in the days of victory, means to extract a heavy price. France is to lose Burgundy and shrink to the frontiers she had in 1,500. Italy is to be stripped of Venetia. And the Swiss, it appears, are to lose Switzerland!

But victory, how is it to be accomplished? More and more longingly, with less and less hope, the question presents itself to Goebbels as one German city after another is laid in ruins, as casualties on the Russian front mount towards the total of 2,902,438 (on August 31, 1943), as despair spreads among the people.

Against the darkening sky, Goebbels' stands out, a defiant and evil gnome, exacting respect for his courage.

He preaches to the bombed a confidence he does not feel. He draws savage strength from their applause. It reminds him of the great days of the Nazi revolution. He looks forward to the time when he and Hitler can at last settle with the treacherous churches, the pedantic judges, the degenerate aristocrats.

(Continued on page 6)

The Rationalist

BEES AND WAR

When a Sh-ropshire beekeeper died recently members of his family at once went to his hives and "told" the bees of their master's death, in accordance with an old country belief that this should be done!

On the day after the funeral the bee-keeper's family saw hundreds of the bees leave their hives and settle on the many wreaths on top of his grave!

There were plenty of other flowers in the churchyard, but the bees settled only on those which had been placed on their keeper's grave!

The family were so impressed that they fetched the rector of the church to witness the strange sight of the bees' apparent homage.

Superstitious countrymen declare that if the bees are not "told" of a death in the family, members of the hive will either all die themselves or fly away!

If a member of the family marries the bees should also be told, or they will disappear, it is thought.

An intriguing scientific discovery has just been made about bees. Seventy-four-year-old Dr. Karl von Frisch of the University of Munich, reports that a sub-species of the honey bee (apis mellifera) have a language, or dialect, of their own that cannot be understood by other sub-species!

The professor says that when one of Yugoslavia's Carniolan bees does her "wagtail dance"—shaking her abdomen while walking a figure eight—it indicates that food is more than 300 ft. away!

When an Italian bee does the same step it means that the pollen is more than 250 ft. away!

Twenty years ago, Von Frisch discovered that bees communicate in a highly complex code by dancing on the honey-comb. Later, he deciphered part of their dance language, saying that scout bees use different dance steps to tell a swarm of workers the position of a nectar hoard.

In Britain, there are scores of strange beliefs about bees. In Hampshire it's a common saying that bees are idle or unfortunate at their work if there is a prospect of war anywhere in the world!

Perhaps it was only a coincidence that there was a shortage of honey in Britain in 1939, the year in which the last world war began.

When honey failed in olden days, people sometimes sang hymns and psalms in front of the hives "to put things right."

OPALS

Opals, the lovely gem stones which were believed by the ancients to possess magical powers, are in growing demand in many parts of the world.

Girls and women of to-day, who admire the variety of their colour, no longer believe, as did those of a century ago, that opals are unlucky. In fact, in some cases, opals are proving more popular than diamonds as "a girl's best friend."

In an old treatise translated in 1750 the author scorns any belief that opals are

unlucky, and says: "They are stones wonderful to behold, being composed of so many and divers colours of shining gems, as of the carbuncle, amethyst emerald and many others."

The opal is found in certain volcanic rocks and it's a curious fact that the colours of opals are always more effective and brilliant in warm weather or in a warm place. The finest specimens are found to-day in South America, Australia, Mexico and the U.S.

The largest opal ever discovered was one of 143oz. troy named Olympic Australia. It was found near Coober Pedy, South Australia, in August, 1956, and valued at £50,000.

Years ago a rich merchant presented the largest opal then known to the Cathedral at Rheims. The clergy had this wonderful gem mounted on the cover of the Bible which lay on the altar.

It was so eye-catching that as time went on more and more people spent money on buying opals instead of giving it to the church, so the clergy of Rheims decided to go to the cathedral at dead of night and with a hammer break the wonderful—but brittle—opal on the Bible into a thousand fragments. The clergy explained to the congregation later that the opal "had been struck by a thunderbolt" because of the people's wrongdoing in spending their money on these stones. As a result the opal was labelled as unlucky!

Now our financial wizard, Desai, has hit his thunder-bolt on Gold! Before these men are done with us, we shall all have become "naked fakirs" going to Government offices for alms! What bankruptcy of wisdom in the "Land of the Wise"! Ed.

A MEMORIAL

H. H. Sri Yadugiri Yathiraja Swami will open the Smaraka Mantapa to the memory of Sri U. Vidwan Ananthalwar Swami, (1823 to 1863), famed logician, grand-father of Sri M. V. Tirumaliengar, B.C.E., and great-grand-father of Sri M. A. Srinivasan, ex-Minister of Mysore and Gwalior, on Saturday 19-1-63 at Melkote.

(Continued from page 2.)

16th — China accuses Inia of invasion.

20th — Chinese fire on Indian post at Ehola.

23rd — Prime Minister Nehru arrives in Lagos on a three-day visit.

25th — C. Rajagopalachari leading the Gandhi Peace Foundation mission leaves for America.

25th — Over 2,500 labourers engaged in development work in Spiti Valley in Himachal Pradesh trapped by a glacier.

26th — Mr. R. Sankar becomes Chief Minister of Kerala.

27th — Coup in Yemen.

OCTOBER

1st — The U.N. takes over West Irian administration.

2nd — Khrushchev receives Dhebar Mission; Sant Fateh Singh group wrests Akali Dal leadership.

6th — Dr. P. Subbaroyan, Governor of Maharashtra, passes away.

7th — P-S.P quit Coalition Government in Kerala.

10th — Severe fighting at Dohla post between Chinese and Indian forces in NEFA.

Pope John XXIII opens the Ecumenical Council.

17th — Chinese forces attack Indian positions at two places at Dhola post.

(To be continued).

(Continued from page 3.)

Meanwhile he exults in the massacre of the Jews. "The procedure," he reports, "is pretty barbaric." It is the nearest approach to an understatement in the book.

The first intention seems to have been to concentrate the Jews in Eastern Europe and ship them off to Madagascar after the war. But as it becomes clear there was going to be no "after the war", extermination is decided on. The part played by Jewish commissars in leading the Russian partisans fanned the Nazis' hatred. And the desperate rising in the Warsaw ghetto—armed by weapons sold to the Jews by Germany's allies:—was maybe, another factor.

By 1943, Goebbels sees that Germany must make peace with either East or West. Germany, he says repeatedly, has never had any luck with a two-front war.

Looking over his shoulder at the thinly-held west where there are only 17 German divisions, Hitler agrees. He would prefer the deal with Stalin. But unfortunately, Stalin is unlikely to accept his terms.

So the war goes dismally on, with Hitler crying out. "If only I had in the east 15 first class divisions—but they must be used in Italy!" And Goering asking pitiably where on earth the Russians get all their men!

Even in physical science Goebbels admits that the Anglo-Saxons "have absolutely eclipsed us". It comes of putting a nit-wit like Rust at the head of research. But Goebbels, who died before Hiroshima, did not know how vast was this German eclipse.

To the end Goebbels remained a tough and resourceful antagonist. When the bodies of thousands of Polish Officers are found at Katyn he exploits it to the limit against Russia. He has an immense success—up to the moment when "unfortunately German ammunition has been found in the graves of Katyn!"

Nor is there throughout any flagging in his gift for vituperation. Halifax is a "bigoted itinerant preacher", who had declined the Fuehrer's hand stretched out on behalf of peace. Vansittart is "really worth his weight in gold to our propaganda. He should get a monument in Germany."

Franco allows Spain to be governed by his wife and her father-confessor. The Russians do not even have the humanity to surrender.

The English are sheep. Their "perfumed Foreign Minister Eden" cuts a good figure to the House among those characters from the synagogues!

Geobbels stands out as the father of modern war publicists!

WAR PRODUCTION

When the late William Knudsen was in charge of war production for the Army, he telephoned a vice-president of General Motors in Detroit asking him to come to Washington to help expedite military supplies. "I have a job here that I can't very well, leave," was the reply.

"Tell your president that I must have you," Knudsen persisted,

The vice-president said that he'd have to think it over.

"Sure, sure," said Knudsen, "think it over. I'll hold the phone."

* * *

Knudsen was not thinking of a long war, with a comprehensive "Defence of America" Act, giving free scope to the sadistic fancies of each State-Secretary. He held that wars should be short. Ed.

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"I BELIEVE

"I believe in the supreme worth of the individual and in his right to life, liberty, and the pursuit of happiness.

I believe that every right implies a responsibility; every opportunity, an obligation; every possession, a duty.

I believe that the law was made for man and not man for the law; that government is the servant of the people and not their master.

I believe in the dignity of labour, whether with head or hand; that the world owes no man a living but that it owes every man an opportunity to make a living.

I believe that thrift is essential to well-ordered living and that economy is a prime requisite of a sound financial structure, whether in government, business or personal affairs.

I believe that truth and justice are fundamental to an enduring social order.

I believe in the sacredness of a promise, that a man's word should be as good as his bond; that character—not wealth or power or position—is of supreme worth.

I believe that the rendering of useful service is the common duty of mankind, and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.

I believe in the all-wise and all-loving God, named by whatever name, and that the individual's highest fulfilment, greatest happiness, and widest usefulness are to be found in living in harmony with His will.

I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might!

Inscription on Memorial to John D. Rockefeller Jr. in New York.

EVENTS OF 1962

(Continued from last issue.)

OCTOBER

20th — Chinese mount heavy attack in Ladakh and NEFA areas and take over Dhola and Khinzemane posts.

21st — Chinese troops take over two more Indian auxiliary posts in Chip Chap river valley.

22nd — Cuba blockade begins; Kibitoo and Longju posts in NEFA and Galwan in Ladakh fall to Chinese.

23rd — Tunku Abdul Rehman, Prime Minister of Malaya arrives in Madras on a State visit.

25th — Tawang Town in NEFA falls.

26th — State of Emergency declared by the President.

29th — U.K. arms arrive in India. Indian Army vacates two posts, Damchok and Jarata in Ladakh.

President de Gaulle wins referendum.

Prime Minister Nehru takes over Defence portfolio.

NOVEMBER

2nd — U.S. arms airlift begins.

5th — Indian troops vacate Daulat-Beg-Oldi in Ladakh.

Business in Bombay Stock Exchange suspended following a market crash. Gold prices fall.

6th — A National Defence Council set up in India.

7th — V. K. Krishna Menon resigns from the Cabinet.

9th — Centenarian D. K. Karve passes away.

14th — Y. B. Chavan becomes Defence Minister.

18th — Walong Town in Lohit Frontier Division of NEFA falls.

19th — Chinese forces advance to Bomdila and Sela ridge.

20th — Lt. Gen. Chaudhary becomes acting Army Chief of Staff; China announces 'cease-fire'

22nd — U.K. and U.S. missions led by John Tilney and Averell Harriman arrive in New Delhi.

24th — Duncan Sandys arrives in Delhi.

27th — Agreement on free supply of U.K. arms to India signed.

29th — Prime Minister Nehru and President Ayub Khan of Pakistan agree to talks.

30th — U Thant elected Secretary-General of the United Nations for five-year term.

DECEMBER

8th — 'Secret Army' seizes oil plant at Seria in Brunei.

10th — Six non-aligned Afro-Asian nations meet in Colombo.

14th — Mariner II sweeps near Venus and sends back first information from another planet.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
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SWAMI VIVEKANANDA

In the latter half of the 19th century Bengal was the prolific mother of many gifted sons who shone like bright stars in a moonlit sky. All Indians loved to dwell on their names, and accord them affectionate respect, from Almora to Cape Comorin. India was like one house, and the gifted sons of Bengal were not just those of Bengal, but the great men of India. Their names won national acclaim, and some of them international.

Raja Ram Mohan Roy, Eashwar Chandra Vidyasagara, Keshub Chandra Sen, Womesh Chandra Bonnerji, Bankim Chandra Chatterji, Lal Mohan Ghose, Sir Ashutosh Mukerji, Dr. Rash Behari Ghose, Surendra Nath Banerji, Bipin Chandra Pal, Arobindo Ghosh, Jagadish Chandra Bose, Prithvish Chandra Roy, Shashipaada Banerji, Rameshchandra Duth, Ramakrishna Paramahamsa, Swami Vivekananda, Lord Sinha, Rabindranath Tagore.

Ram Mohan Roy was man of many talents, respected of his countrymen, and beloved of the East India Company. Eashwar Chandra Vidyasagara was a forest of Sanskrit learning. Keshub Chandra Sen was a flame which shed new light on Hindu religion. W. C. Bonnerji proclaimed, "Despite my conversion, despite my outlandish garb, I am Indian at heart and fervid patriot." Surendranath Banerji, second only to Dadabhai Naoroji in bearded majesty of countenance, was a past-master of oratory. Bankim Chandra Chatterji was a nation-inspiring novelist of surpassing literary merit. Rash Behari Ghose and Lord Sinha were magnificent lawyers whose dazzling names became an inspiration to young India. Dr. Sir Ashutosh Mukerji, was so brilliant in University learning, that he was early in life lovingly nicknamed "Baala-Saraswathi." Dr. Sir J. C. Bose and Dr. Sir P. C. Roy, were twin wizards of science who re-established the nation's hoary prestige in the realm of physical science. Rabindranath Tagore made India's spiritual ecstasy understandable to the West. Ramakrishna Paramahamsa, the inscrutable, heralded the new type of spiritual beings, Sri Ramana, Arabindo, Sai, Mehar, who uplifted men by silence instead of eloquence. Swami Vivekananda, by his magic presence and charming voice, enthralled the distant west like Pied Piper of Hamelin!

Swami Vivekananda's God-given gifts, got alight by contact with Swami Ramakrishna, and, like a flood-light, gladdened, heartened, brightened the lives of his countrymen, and, like the eastern breeze, wafted Vedanta to the other hemisphere and planted its flag on the mounts of California! Born in 1863 and dead in 1902, he was a modern Shankara, whose brief life was charged with dynamic energy, which, unlike the Sun whose luminous presence brightens, heartens and enlivens the world just for 12 hours, has been glowing with undimmed lustre and been moulding the lives of their fellowmen and winning their adoration everlastingly. He came to Madras in 1893, and to Mysore, and admirers urged him to attend the Parliament of Religions to be held in America. Aided by them he went there, and his imposing presence, faultless eloquence, and ennobling thoughts made him the greatest of world religious messengers in that vast assemblage.

H. H. Chamaraja Wadiyar's name has become particularly memorable to the outside world by the patronage he accorded to that luminous scion of the 19th century India, Swamy Vivekananda. As Philip of Spain helped Columbus to embark on his voyage and discover America, so Chamaraja Wodayar helped Vivekananda to proceed to America to attend the Parliament of Religions at Chicago, in order to uncover the spiritual glory of the East to the West. The fame that he achieved there for himself and for India may be said to be an indirect contribution of Maharaja Chamaraja Wodayar of Mysore. The following letter which Swamy Vivekananda addressed to the Maharaja from America is of permanent interest:

June 23rd 1894.

"Sri Narayana bless you and yours. Through your Highness's kind help it has been possible for me to come to this country. Since then I have become well-known here, and the hospitable people of this country have supplied all my wants It is a wonderful country and this is a wonderful nation in many respects. No other nation apply so much machinery in their every day work as do the people of this country. Everything is machine. Then again, they are only one-twentieth of the whole population of the world. Yet they have fully one-sixth of all the wealth of the world. There is no limit to their wealth and luxuries. Yet everything here is so dear. The wages of labour are the highest in the world; yet the fight between labour and capital is constant.

"Nowhere on earth have women so many privileges as in America They are slowly taking everything into their hands. and, strange to say, the number of cultured women is much greater than that of cultured men. Of course the higher order of geniuses are mostly from the rank of males. With all the criticism of the Westerners against our caste, they have a worse one, that of money! The almighty dollar, as the Americans say, can do anything here.

"The theories of creation out of nothing, of a created soul, and of a big tyrant of a God sitting on a throne in a place called Heaven, and of the eternal hell-fires, have disgusted all the educated; and the noble thoughts of the Vedas about eternity, of creation and the Soul, about the God in one's own soul, they are imbibing fast in one shape or other. Within fifty years the educated of the world will come to believe in the eternity of both soul and creation, and in God as our highest and perfect nature as taught in our holy Vedas. Even now their learned priests are interpreting the Bible in that way. My conclusion is, that they require more spiritual civilisation, and we, more material.

"One thing that is at the root of all evils in India is the condition of the poor. The poor in the west are devils; compared to them ours are angels, and it is therefore so much the easier to raise our poor. The only service to be done for our lower classes is, to give them education, to develop their lost individuality. That is the great task between our people and the princes. Up to now nothing has been done in that direction. Priest power and foreign conquest have trodden them down for centuries, and at last the poor of India have forgotten that they are humam beings. They are to be given ideas, their eyes are to be opened to what is going on in the world around them, and then they will work out their own salvation. Every nation, every man and every woman must work out their own salvation. Give them ideas—that is the only help they require, and then the rest must follow as the effect. Ours is to put the chemicals together, the crystallisation comes in the Law of Nature. Our duty is to put ideas into their heads: they will do the rest.

"This is what is to be done in India. It is this idea that has been in my mind for a long time. I could not accomplish it in India, and that was the reason of my coming to this country. The great difficulty in the way of educating the poor is this. Supposing even Your Highness opens a free school in every village, still it would do no good, for the poverty of India is such that the poor boys would rather go to help their fathers in the fields, or otherwise try to make a living than come to the school. Now if the mountain does not come to Mohammed, Mohammed must go to the mountain. If the poor boy does not come to education, education must go to him. There are thousands of single-minded self-sacrificing sanyasins in our own country going from village to village teaching religion. If some of them can be organised as teachers of secular things also, they will go from place to place, from door to door, not only preaching but teaching also. Suppose two of these men go to a village in the evening with a camera, a globe, some maps, etc, they can teach a great deal of Astronomy and Geography to the ignorant. By telling stories about different nations, they can give the poor a hundred times more information through the ear than they can get in a lifetime through books. This requires an organisation, which again means money. Men enough there are in India to work out this plan, but alas! they have no money. It is very difficult to set a wheel in motion, but when once set, it goes on with increasing velocity. After seeking help in my own country, and failing to get any sympathy from the rich, I came to this country through Your Highness's aid. The Americans do not care whether the poor in India die or live. And why should they? Our own people never think of anything but their own selfish ends!"

"My noble Prince, this life is short, the vanities of the world are transient, but they alone live who live for others, the rest are more dead than alive. One such high, noble-minded and Royal son of India as Your Highness, can do much towards raising India on her feet again, and thus leave a name to posterity which shall be worshipped. That the Lord may make your noble heart feel intensely for the suffering millions of India sunk in ignorance, is the prayer of Vivekananda!"

Innumerable persons, to whom Vivekananda's name is an embalmed memory, would find the above letter of surpassing interest. That he should have entertained such high regard for Chamaraja Wodayar as testified by the letter is evidence of the Maharaja's—after all he was only 31 years old,—fine feelings and attractive personality. H. H. Chamaraja Wodayar's succouring this illustrious personage, like the Gaekwar of Baroda's fostering another illustrious Indian, Arabindo Ghosh, entitles him to the approbation and respect of his countrymen.

"My noble Prince, this life is short, the vanities of the world are transient," wrote Vivekananda to the Maharaja on June 23rd 1894. The words proved more prophetic than Swamy Vivekananda realised. Just six months later, on the 28th December 1894 Maharaja Chamaraja Wodayar departed this life for the green fields of Elyseum!

And eight years later, in 1902, Swamy Vivekananda himself was cut off in the prime of life, leaving behind a name which will continue to inspire Indians from generation to generation and from century to century!

G. R. Josyer,
Editor.

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THE GOLD DEBACLE

A Scholar's Protest.

"Students of economics have been expecting some such harsh measure as the Gold Control Rules. Our shrewd Finance Minister has long been after the reserve of gold with Indians for the purpose of strengthening the resources for the Third Five-Year Plan. The national emergency has given him the handle to tap the source! The purpose is "to reduce smuggling and to bring about a progressive reduction in the demand for gold."

The normal Indian citizen has been nurtured in the tradition from Manu that the "Virgin daughter has to be given in gift with gold and decked with all ornaments" Already the customs have changed in that no ornament now hangs from the nose. Nose screws on two sides are becoming less common. The central gold gird in the waist has almost disappeared except among the very rich and danseuses. The Finance Minister from rich Bombay wants to change a good custom through an executive-made law!

The unwise part of the rule is to permit only 14 carat gold in future in ornaments. Gold of a certain fineness—in north India the Hindus use purer gold—say 22 carat in the present sovereign has been the standard in the South. Now, thanks to our Finance Minister's direction, no person after ten years will have ornaments finer than 14 carat, viz, that found in fountainpen nibs!

In the Indian economy, the poor and middle class woman's bank is her gold ornament. Now she will have in 1973 only 14 carat gold in her ornaments which will have no exchange value. It will be as bad or as good as "ever-silver" vessels!

The excise department has never been popular. The Superintendent of Central Excise will be the licence issuer for all firms, old and new; he has power to search, seize, order the production of documents, obtaining and testing samples of gold, confiscation, adjudication etc. Of course, there is a final appeal to the Central Government. It is hoped that this official with such enormous powers will be honest, fair and just!

All hopes were centered once on my esteemed friend, the late Mr. Govind Ballabh Pant, to preserve the essentials of the Hindu way of life. Once a wag whispered that the finance Minister from Bombay would represent that point of view. Now one of the forms of this way of life is to have gold of a particular carat, not less than 22 carats, worn on the body as ornaments.

And that is doomed!

Prof. K. R. R. Sastry.

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VIDWAN ANANDALWAR SWAMY

On the occasion of the Opening of the Smaaraka Mantap of Vidwan Anandalwar by H. H. Sri Yatiraja Swamy at Melkote the following message was sent to Sri M A. Srinivasn, ex-Minister, by Sri G. R. Josyer:

"G. R. Josyer thanks Sri and Srimathi M. A. Srinivasan for their gracious invitation to the inauguration of the Smaaraka Mantapa of Sri U. Vidwan Anandalwar Swamy at Melkote on the 19th.

Sri Vidwan Anandalwar's brilliant scholarship was exemplified to the learned world 65 years ago by Sri M. T. Narasimhiengar's publication of his "Vedanta Vaadavali". I have before me a copy of "Nyaayabhaskara" published by Dharmaadhikari Chakravarthi Iyengar in 1893. There seem to be some 15 works of his still unprinted!

There is a story of Bhattoji Deekshita, the Grammarian. On his wife expressing regret that they had no offspring, the great man soothed her with the remark, "Why regret? ಶಬ್ದೋದುಂಡಿಸುತಃ is our male child, and ಮಂಟಪಾ is our female child".

But Vidwan Anandalwar was luckier. He was not only author of intellectual works which have stood the test of a century, but was also founder of a dynasty which is far-flung and wide-spreading like a banyan tree!

The memorial to his brelliant but brief career is a pious tribute by a grateful progeny. Some thing more seems also to be called for. Men leave behind writings,— not that moths might destroy them, but that they may some day be published for the world at large to read. If there are 15 works of Vidwan Anandalwar still remaining unpublished, it would be highly proper to invest a small fraction of one's unearned income in their publication. The pleasure, the satisfaction, and the reflected renown, will be commensurate with the outlay. That applies also to your revered father's "Indian Architecture", now out of print.

Best wishes for the success of the function.

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SOME GREAT MOTHERS

"A virtuous woman is far above rubies" said a Hebrew thinker. "She openeth her mouth with wisdom and in her tongue is the law of kindness. Her children arise up and call her blessed". This ideal of womanhood has been reached by the mothers of most of our great Indian leaders. Every one of them has acknowledged the debt he owes to his mother. It is curious that most of our leaders lost their fathers in childhood and were brought up by their mothers. These women were not educated in the modern sense of the term, but they had a good share of native wit and intelligence and above all a deep religious faith. Their lives were characterised by unselfishness and deep devotion to their children and they instilled high ideals of service in their minds. Modern education and all that it might bring to their children was beyond their ken. Their own brothers or husbands earned Rs. 20 or 30,—a bounty half a century ago. Devoid of secular ambition, their sole concern was the character of their children.

Dadabhai Naoroji, the Grand Old Man of India, wrote about his mother: 'There is one who if she comes last in this narrative has ever been first of all, my mother. Widowed, when I, her only child, was an infant, she voluntarily remained a widow, wrapped up in me, her everything in the world. She worked for her child, helped by her mother. Although illiterate and although all love for me, she was a wise mother. She kept a firm hand upon me. She was the wise counsellor of the neighbourhood. She helped with all her heart in my work for female education and other social reforms, against the prejudices of the day. She made me what I am." It is said by one of Dadabhai's biographers, Dr. R. P. Masani, that she was her son's constant companion, nurse, teacher, guardian-angel, all in one, and continued to be the good genius of his life for over fifty years!" Not only had she to toil for him, but to protect him from the contaminating influence of his poor neighbourhood. Like all truly great women she was in turn influenced by her great son. When in later days a clash came between her old ways of thinking and her son's ideals, she always recognised his point and yielded to him. Once a rumour was set afloat that Dadabhai was contemplating marriage with an English woman in England, and his mother was disturbed about it. He took the earliest boat to India in order to reassure his mother in person. On one of his trips to England he took his mother too with him, uneducated though she was

No woman identified herself more closely with her son's chosen career than Sarada Devi, the mother of Keshub Chandra Sen. Keshub lost his father when he was a boy of nine, and his upbringing fell to his mother. "She was of a deeply religious nature", says Keshub's biographer, "and this was intensified by her early widowhood and consequent suffering." All that fervent enthusiasm in the cause of reform was imbibed from her influence. She stood by him during all his trials and persecutions and had the pang of surviving him. When she could not bear to see his last agony, she cried out, "Your pain my child is the outcome of my sins & etc." His answer was to burst forth into words that

any mother might be proud of. "Oh, say not so, mother dear, know that the Supreme Mother sends it all for my good. Where can there be another mother like you? Your virtues God has given me. All that I call my own is yours!" She has been described as truthful, tender and fervent, and after her great son's death, there seemed a motherly kindness and halo about her which her friends could not forget.

Mahatma Gandhi is a faithful reflection of his mother. Many of us are familiar with his tribute to her: "The outstanding impression my mother has left on my memory is that of saintliness. She was deeply religious. She would not think of taking her meals without her daily prayers." The world is familiar with the fasts of the Mahatma, but it must have been his mother's influence that made him resort to these fasts. It is said that she never missed the Chaturmas (four months of fasting and semi-fasting) and even illness was never made an excuse to forget the rigours of the fast. She was a woman of common sense and intelligence and well informed on all matters of state. She was more concerned about the development of her son's character than she was ambitious about his worldly career. She was unwilling to let him go to England for fear of exposing him to temptations, and she finally consented only when he took the three vows—not to touch wine, women and meat.

Jawaharlal Nehru's mother had the rare honour of being the wife and the mother of two of India's great leaders. But it was an honour that brought grief as well. She had the agony of seeing her husband and children—brought up in the lap of luxury—undergo the hardships of prison life. She too entered into the struggle, leading processions and to the horror of the whole country receiving lathi blows which nearly killed her. Nehru writes that when she went to see him next month in jail, her head still bandaged, she was full of joy and pride at having shared with the volunteer boys and girls the privilege of receiving cane and lathi blows.

Mrs. Nehru had greater contact with the west and western ways of thought than the mothers of the other great men, but she remained thoroughly Indian. She was deeply religious and earnest in the observance of ritual, in baths in the Ganges and etc. Though her son became an agnostic, he imbibed the deep earnestness of her spirit as can be seen in his sacrifice for the country. Though overshadowed by his father's more dominant personality, it was she who was Jawaharlal's refuge and confidante in all his troubles. She was of a gentle nature, and many must have been the poignant scenes in the Nehru home when the son of the home had to be taken away to prison again and again.

Prof. D. K. Karve of Poona, the great champion of women's education in West India, writes about his mother "that such women as his mother and sister are rare". She had to struggle hard and undergo privation for the sake of his education. She served her mother-in-law with great love and devotion. His mother lived long enough to suffer humiliation and persecution on her son's account, as he had married a widow. Later on when the keenness of the humiliation had softened, she visited them in Poona and rejoiced in the good work that her son and his wife were doing there.

Gokhale's mother too was a great force in his life. She was deeply religious, with an acute horror of sin. She was a typical Hindu in her single-hearted devotion to her husband and children.

Narayan Vaman Tilak, the Christian poet and leader, declared that he had

never known any woman so nearly perfect as his mother. She had the poetic gift which she passed on to her son in abundant measure. She readily composed songs. She was a Hindu, but not of the orthodox type that his father was. From his mother Tilak learned to think of God as one athirst for the loving devotion of his children, and it was from her that he learnt the ideal of service, and got the vision of the brotherhood of man. Although a Hindu, she often read the Psalms and the Proverbs in the Bible. Years later, after Tilak had changed his faith, he writes, "My mother, I do not know how, was a woman of faith and love. Though she never talked to us of Christ, yet she taught us to fear God and to love all." Her domestic life was not a happy one, as her husband could never appreciate her.

Shashipada Banerji, the great social reformer born in 1840, lost his father when he was four years old, but the influence of his mother somewhat made up for the loss. She used to say "My children are my religion. To bring them up properly is my highest service to Gods," and although she herself was illiterate, she took a great interest in the education of her children, which they received, according to the custom of the times, from the traditional family preceptor.

Living in the seclusion of the zenana, we find even our Muslim women moulding the character and lives of their great sons. Sir Syed Ahmed, the greatest Muslim leader of the 19 h century, was brought up and educated by his mother, he having lost his father when quite young. She was the daughter of a scholar of Oriental languages, and could speak and read three languages! There was in those days no good Muslim schools for boys of noble birth, and she, therefore, undertook her son's education in person, struggling hard all the time with financial difficulties. It was from her that Sir Syed received the incentive to exertion which distinguished him all his life. She was sincerely religious, being free from all superstitions of the times, and early training at her hands enabled her son to combat the superstitions that had crept into the faith. She was a remarkable woman for the age in which she lived.

The mother of the Ali Brothers, Shaukat Ali and Muhammad Ali, was also an outstanding personality. Widowed at 27 when her sons were babies, she spent all her time and energy in bringing them up, and was rewarded with the life-long affection and devotion of her sons. In the face of all opposition she sent her boys to Aligarh. Love of Islam was greater even than the love for her sons.

Space forbids reference to others. But it is clear that in the dim dawn of modern India, mothers did not fail their country. Even though untouched by modern education, they faithfully preserved a sacred tradition to tide over the uncertainties of transition. 'Mother India' was not what that title has recently meant. It is a long tale best summarised in Sir Raymond West's words about the mother of that other famous Indian, K. T. Telang: "Of Telang's mother one knows little, the feelings of the Hindus as that of the Greeks being that a matron's best renown is to be little spoken of!"

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"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

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Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State." "

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

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RS. 15—00

LIFE-SAVING

Many human lives can be saved by artificial respiration—Hamburg Red Cross commences new campaign;

Hamburg (Dad) — For many terrible minutes a young mother went in fear for the life of her child. Helplessly she sat by the bed of her baby, whose breath had become intermi tent, and then stopped for a few seconds, minutes ... Immediate aid could have saved the baby's life. But in this terrible situation the young desperate mother did not know what to do. The physician called for came too late. The child was dead! How sad that she shou'd not have been trained in First Aid. Four out of five children who die of this cause could have been saved by mouth-to-mouth respiration, stated Hamburg expert physicians at a conference on the new methods of respiration recently. Of the 13,000 injured persons who die in the course of one year on German roads, every fifth could be saved by mouth-to-mouth respiration!

"For these reasons the novel knowledge on the subject must be made available to everyone", explained Dr. Bernhard Lignau, the head of the regional organization of the German Red Cross in Hamburg, who will be the adviser of a campaign teaching artificial respiration to thousands of people in the North-German-port and trade metropolis. Two thousand voluntary Red Cross helpers will be the first to learn the mouth-to-mouth respiration method in special training courses; moreover, they will also be introduced to a number of medical subjects. To all interested people the details of the working sequences of artificial respiration will be demonstrated, so that in a critical situation they will be able to prevent the death of unconscious persons. In a comprehensive programme which is now to be carried out in the North-German two-million city of Hamburg, numerous school children, in a number of lessons, will be taught the new method of mouth-to-mouth respiration, which has also been sccccssfully introduced in a number of hospitals.

"An injured person who does no longer breathe should be helped immediately. Everyone can do so without any special training and without knowledge", said Dr. Lignau. "Any one helper refusing for hygienic reasons to come in direct contact with the injured person's lips can easily use a handkerchief, for the exhaled air will penetrate through the tissue."

"Recently we were able to save an injured person from death by immediate mouth-to-mouth respiration", said Dr. Lignau. At the spot of the accident a Red Cross helper pulled the chin of the unconscious person up, pressed his head as far as possible to the rear and pressed his mouth on to the mouth of the injured man and breathed steadily. For especially deep breathing he turned the head of the injured man to one side, and breated fifteen times into the mouth of the unconscious person, before the latter's lungs began to work regularly again.

This case has proved how much can be achieved by means of the simple mouth-to-mouth breathing method. The breath exhaled by one person which apart from oxygen residue, above all, contains carbon dioxide had rather been held to be detrimental in the past, and artificial respiration had always been made with mechanical equipment blowing oxygen into the lungs of the person to be restored. The contrary, however, is the case: according to the evidence of the leading physicians carbon dioxide, in particular, has the required stimulating effect upon the human breathing centres. Every person still exhales sufficient oxygen to give life to another unconscious person whose bteathing has stopped for stimulating the activity of the respirtory system.

THE PRODIGY

"Sir,—I was a classmate of the late Srinivasa Ramanujan in the Junior F.A. Class in the Pachaiyappa's College, Madras, in 1906. After passing the Matriculation Examination, when I approached the Principal of the Pachaiyappa's College, Mr. J. A. Yates, one day in January 1906 for a full free scholarship in the Junior F.A. Class, he granted me my prayer and asked me to come the next day with only the library fee of eight annas. The next morning, I went to the Principal, as directed. Ramanujan had just then been introduced to him by Prof. Ramanujachariar, who was teaching mathematics for F.A. and who appeared to have told the Principal that Ramanujan had a special aptitude for mathematics, and that he (the professor) himself had found some of the mathematical problems and theorems Ramanujan had worked out in his note-book very startling and difficult to follow. Thereupon, the Principal cut the full free scholarship he had given me in two halves and made us accept one half each.

During the mathematics classes, Ramanujan would be working his own mathematical problems in a corner of the top gallery. When Prof. Ramanujachariar sometimes drew Ramanujan's attention to a problem he was working out on the blackboard and asked him to give the next step or continue the problem, Ramanujan would have the boldness to say that the several intermediate steps worked out by the Professor were unnecessary and he would jump to the last step and give the answer quite to the surprise of the whole class and much more of the Professor! The Professor would then ask him to come down to the blackboard to explain to the class how he had arrived at the answer.

Ramanujan and I had for our second language Sanskrit, and one day he came to the Sanskrit class in the morning wearing his usual coat of black Calicut check, but without his usual wool-knit red Hassan cap which, he said, had been blown off by a gust of wind when he got into the tram. Our Sanskrit Pandit, Sri Krishna Sastriar (the father of Mr. M. Patanjali Sastriar, retired Chief Justice of India) asked him to go out and get himself a cap from the adjacent China Bazaar shops, as attending class without head-dress covering his tuft was against discipline. Ramanujan begged to be excused saying that he was too poor to find the six annas for buying a cap!

While working as a clerk in the Port trust on Rs. 30 per month in 1912-13, he shared an upstairs room in Swami Pillai Street, Triplicane, with me (then a student in the Law College) and a cousin of mine who was a clerk in the South Indian Chamber of Commerce. One night, when Ramanujan was speaking to me about the wonders of astronomical world, my cousin, who felt his sleep disturbed, poured a pot of water over Ramanujan's head, saying it would cool down his heated brain. Ramanujan in joy and with the patience of a mathematician exclaimed that he had a good "Gangasnaanam" and would like to have another downpour!

C. R. Krishnaswami Iyer.
Tirupattur.

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SWAMI VIVEKANANDA

A DIALOGUE

[Exactly 66 years ago, on February 7–1897, Swami Vivekananda travelling from Changleput to Madras, had the following discourse with a Journalist. It is thoughtful, enlightened and enlightening. Editor.]

"What made you go to America, Swamiji?"

"Rather a serious question to answer in brief. I can only answer it partly now. Because I travelled all over India, I wanted to go over to other countries. I went to America by the Far East."

"What did you see in Japan, and is there any chance of India following in the progressive steps of Japan?"

"None whatever until all the three hundred millions of India combine together as a whole nation. The world has never seen such a patriotic and artistic race as the Japanese, and one special feature about them is this, that while in Europe and elsewhere Art generally goes with dirt, Japanese Art is Art plus absolute cleanliness. I would wish everyone of our young men could visit Japan once at least in his lifetime."

"Is it your wish that India should become like Japan?"

"Decidedly not. India should continue to be what she is. How could India ever become like Japan, or any nation for the matter of that? In each nation, as in music, there is a main note, a central theme, upon which all others turn. Each nation has a theme, everything else is secondary. India's theme is religion. Social reform and everything else are secondary. Therefore, India cannot be like Japan. It is said that when 'the heart breaks', then the flow of thought comes, India's heart must break and the flow of spirituality will come out. India is India. We are not like the Japanese; we are Hindus. India's very atmosphere is soothing. I have been working incessantly here, and amidst this work I am getting rest. It is only from speritual work that we can get rest in India. If your work is material here you die of diabetes!"

"What is your idea about the results of the Parliament of Religions?"

"The Parliament of Religions, as it seems to me, was intended for a 'heathen show' before the world, but it turned out that the heathens had the upper hand and made it a Christian show all around. So the Parliament of Religions was a failure from the Christian standpoint, seeing that the Roman Catholics, who were the organizers of that Parliament are, when there is a talk of another Parliament at Paris now, steadily opposing it. But the Chicago Parliament was a tremendous success for India and Indian thought. It helped on the tide of Vedanta, which is flooding the world. The American people—of course, minus the fanatical priests and churchwomen—are very glad of the results of the Parliament."

"What prospects have you, Swamiji, for the spread of your mission in England?"

"There is every prospect. Before many years elapse a vast majority of the English people will be Vedantins. There is a greater prospect of this in England than there is in America. You, see, Americans make a fanfaronade of everything, which is not the case with Englishmen. Even Christians cannot understand their New Testament, without understanding the Vedanta. The Vedanta is

the rationale of all religions. Without the Vedanta every religion is superstition, with it everything becomes religion."

"What are your views with regard to the Indian masses?"

"Oh, we are awfully poor, and our masses are very ignorant about secular things. Our masses are very good because poverty here is not a crime. Our masses are not violent. Many times I was near being mobbed in America and England, only on account of my dress. But I never heard of such a thing in India as a man being mobbed because of peculiar dress. In every other respect, our masses are much more civilised than the European masses."

"What will you propose for the improvement of our masses?"

"We have to give them secular education. we have to follow the plan laid down by our ancestors, that is, to bring all the ideals slowly down among the masses. Raise them slowly up, raise them to equality. Impart even secular knowledge through religion."

"But do you think, Swamiji, it is a task that can be easily accomplished?"

"It will, of course, have gradually to be worked out. But if there are enough self-sacrificing young fellows, who, I hope, will work with me, it can be done tomorrow. It all depends upon the zeal and the self-sacrifice brought to the task."

"But if the present degraded condition is due to their past Karma, Swamiji, how do you propose to help them?"

"Karma is the eternal assertion of human freedom. If we can bring ourselves down by our Karma surely it is in our power to raise ourselves by it. The masses besides, have not brought themselves down altogether by their Karma. So we should give them better environments to work in. I do not propose any leveling of castes. Caste is a very good thing. Caste is the plan we want to follow. What caste really is, not one in a million understands. There is no country in the world without caste. In India, from caste we reach to the point where there is no caste. Caste is passed throughout on that principle. The plan in India is to make everybody Brahmana, the Brahmana being the ideal of humanity. If you read the history of India you will find that attempts have always been made to raise the lower classes. Many are the classes that have been raised. Many more will follow till the whole will become Brahmana. That is the plan, We have only to raise them without bringing down anybody. And this has mostly to be done by the Brahmanas themselves ...."

"What are your views, Swamiji, in regard to the relation of caste to rituals?"

"Caste is continually changing, rituals are continually changing, so are forms. It is the substance, the principle, that does not change. It is in the Vedas that we have to study our religion. With the exception of the Vedas every book must change. The authority of the Vedas is for all time to come, the authority of every one of our other books is for the time being. For instance, one Smriti is powerful for one age another for another age. Great prophets are always coming and pointing the way to work. Some prophets worked for the lower classes, others like Madhva gave to women the right to study the Vedas. Caste should not go, but should only be readjusted occasionally. Within the old structure is to be found life enough for the building of two hundred thousand new ones. It is sheer nonsense to desire the abolition of caste. The new method is evolution of the old." "Instead of frittering away our energies on ideal reforms, which will never become practical, we had better go to the root of the evil and make a legislative body, that is to say, educate our people, so that they may be able to solve

their own problems. Until that is done all these ideal reforms will remain ideals only."

"Do you think Hindu society can successfully adopt European social laws?"

"No, not wholly. I would say, the combination of the Greek mind represented by the external European energy added to the Hindu spirituality would be an ideal society for India. For instance, it is absolutely necessary for you, instead of frittering away your energy and often talking of ideal nonsense, to learn from the Englishman the idea of prompt obedience to leaders, the absence of jealousy, the indomitable perseverance and undying faith in himself."

"What relation, Swamiji, does ritual bear to religion?"

"Rituals are the kindergarten of religion. They are absolutely necessary for the world as it is now; only we shall have to give people newer and fresh rituals. A party of thinkers must undertake to do this. Old rituals must be rejected and new ones substituted".

"Then you advocate the abolition of rituals, don't you?"

"No, my watchword is construction, not destruction. Out of the existing rituals new ones will have to be evolved. There is infinite power of development in everything, that is my belief. One atom has the power of the whole universe at the back. All along in the history of the Hindu race, there never was any attempt at destruction, only construction. One sect wanted to destroy, and they were thrown out of India; they were the Buddhists. We had a host of reformers —Shankara, Ramanuja, Madhva and Chaitanya. These were great reformers, who always were constructive, and built according to the circumstances of their time. This is our peculiar method of work. All the modern reformers take to European destructive reformation, which will never do good to anyone and never did .... . The progress of the Hindu race has been towards the realisation of the Vedantic ideals. All history of Indian life is the struggle for the realisation of the ideal of the Vedanta through good or bad fortune. Whenever there was any reforming sect or religion which rejected the Vedantic ideal, it was smashed into nothing."

"SANSKRIT WISDOM

Shri Abani Bora, M.A., Liaison Officer, Mangaldoi, Assam. writes, 28-1-63.

"Sir, Being a humble but keen student of art, literature, philosophy and astrology, and being a writer and author of several books on various subjects, I have come across your thought-provoking and refreshing contribution. "Sanskrit Wisdom", and am deeply impressed. In my humble opinion your book is really a substantial contribution of lasting value towards the world of Sanskrit literature. For this beautiful book you deserve congratulations from all quarters concerned.

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Very Sincerely Yours,
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ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ

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ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ :

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PANCHARATRAAGAMA

Prof. Daniel Smith of U.S.A., writes;

Madras.
7-2-63.

"Sri G. R. Josyer,
International Academy of Sanskrit
Research, Mysore City, Mysore State (India)

Dear Sir;

You may recall that we met some five years back, when I was in India as a research fellow under the auspices of the Ford Foundation. I have returned to India again, and I am working on a project that I know will be of interest to you — I am preparing a Descriptive Bibliography of the Printed texts of the Pancaratragama. I write you now to seek information. Do you know of any texts of the Pancharatragama that have been recently published (since Aniruddha Samhita)? Or, do you know of any editions "in the press" or nearing certain publication? If so, I would be pleased if you would send me the titles — and, if copies are already available, help me to obtain the same.

I wish to make the Bibliography as complete as is humanly possible to do and, since my Bibliography will not be published for another year or so, I want to have it as "up to date" as possible at the time it does appear.

So far, I know of some 26 or 27 samhitas that have been printed. Although not all of these are available on the market, libraries contain copies of them, and they are therefore listed as "printed." My list is as follows; (1) Agastya Samhita, (2) Ahirbudhnya Samhita, (3) Aniruddha Samhita, (4) Bharadvaja Samhita, ("Narad Pancharatra"), (5) Brhad Brahma Samhita, (6) Hayasirsa Samhita, "Adi Kanda", (7) Isvara Samhita, (8) Jayakhya Samhita, (9) Kapinjala Samhita, (10) Kasyapa Samhita, (11) Laksmi Tantra (12) Naradapancharatra, (=Jnanamrtasara Samhita, (13) Padma Samhita, (14) Parama Purusa Samhita, (15) Parama Samhita, (16) Parmeswara Samhita, (17) Parasara Samhia, (18) Pauskara Samhita, (19) Sandilya Samhita, (20) Sattvata Samhita, (21) Sesa Samhita, [if this is, indeed, the Pancharatra work desired?], (22) Sri-Prasna Samhita, (23) Sri Purushottama Samhita, (24) Visnudharmottara [if this is, indeed, the Pancharatra work desired?], (25) Vishnu Samhita, (26) Vishnutattvarahasya Samhita, and (27) Visnutilaka.

If you know of any I have missed, please correct my list by adding to it and informing me. According to the information I have at present, this is the complete list, however.

Yet, I write you because when I was here five years back I remember hearing that there were several works — that were "ready to go to the press." Can you shed any light on the disposition of these works?

As I am trying to finish up my research in the next six weeks or so, you will appreciate the fact that I would be grateful if you favour me with a prompt reply, For if there are more works to be read and described, I must get at them immediately. Thank you for your attention to my request. With all good wishes to you, I am ....

PS; I am trying to complete a collection of Pancharatra Samhitas in print to donate to an American University library upon my return to the United States. Do you know where I can purchase copies of numbers 1, 12, 14, 19, 21, 23, 24, and 26 on my list? If so, I would appreciate your help in finding them for me at reasonable cost.

Very Sincerely Yours,
H. Daniel Smith."

"PAKISTAN'S HUNGER FOR HINDU GOLD"

"Yet anotnr pnase nas been reached in the taking over of evacuee property in Pakistan whereby gold and silver ornaments worn by Hindu women including their mangala sutra have been take possession of as "evacuee property," reported the Karachi correspondent of the Bombay Chronicle in 1949.

"It is reported," he adds, "that a party of Hindus from Khairpur left by special truck for Karachi to catch a ship from there to India. At the time of the departure of the bus, the Police carried out their usual search of these intending evacuees, but did not object to the gold and silver ornaments being worn by the womenfolk. Later on, however, the matter came to the notice of the Deputy Custodian who, it is learnt, immediately issued instructions to the Police to take possession of the ornaments on the ground that those Hindus had converted all their gold and silver into ornaments and put it on the bodies of their women folk.

While these Hindus were about to embark the police got the telegram and researched all their luggage and person although the Customs officials had already completed their usual search. All of them, men and women, were then compelled to take out the ornaments worn by them and even the smallest piece of jewellery including the mangala-sutras worn by the women were taken possession by the police. In this way, a total of 105 tolas of gold and 222 tolas of silver ornaments were taken possession by the police as evacuee property."

In 1963 we have the ignoble disgraceful sight of a Hindu Finance Minister dispossessing his countrymen, as cruelly as Pakistan did or China could do! What a "Welfare State"!

ECONOMY AT BREAKING POINT'

Mr. T. T. Krishnamachari, Union Minister for Economic and defence Co-ordination, has asked Prime Minister Nehru to relieve him of his portfolio, it is understood.

In a letter to the Prime Minister, Mr. Krishnamachari has expressed his concern over the deteriorating economic conditions in the country and his inability to bring about any co-ordination or rationalisation.

He has warned the Prime Minister that *the country's economy was at the breaking* point and nothing was being done to plan a better and secure future.

For sometime, Mr. Krishnamachari and Defence Minister Chavan have not been seeing eye to eye on certain problems, and both are said to have complained to the Prime Minister against each other.

Mr. Krishnamachari's letter is understood to contain certain specific instances of the Defence Minister not paying heed to him.

Mr. Krishnamachari, who was Minister without Portfolio, took over as Minister for economic and Defence Co-ordination, following the resignation of Mr. V. K. Krishna Menon, as Defence Minister, on November 7.

He was placed in charge of Defence and Economic Co-ordination following severe criticism in Parliament and outside that under Mr. Menon, Defence Production was not adequate to make the army well equipped to meet the Chinese challenge."

A fine sample of team-work under Mr. Nehru!

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HINDU SUPERIORITY

HINDU COLONIZATION OF THE WORLD

(Continued from last issue.)

Professor Heeren says: "In point of fact the Zind is derived from the Sanskrit and a passage in Manu (Chapter X, slokas 43-45) makes the Persians to have descended from the Hindus of the second or Warrior caste." [1]

शनकैस्तु क्रिया लोपादिमाः क्षत्रियजातयः ।
वृषलत्वं गता लोके ब्राह्मणादर्शनेन च ॥
पौण्ड्रकाश्चोड्रद्रविडाः काम्बोजा यवनाश्शकाः ।
पारदाः पह्लवाश्चीनाः किराता दरदाः खशाः ॥

Sir W. Jones says: "I was not a little surprised to find that out of ten words in Du Perron's Zind Dictionary, six or seven were pure Sanskrit!" [1]

Mr. Haug, in an interesting essay on the origin of Zoroastrian religion, compares it with Brahmanism, and points out the originally close connection between the Brahmanical and the Zoroastrian religious customs and observances. After comparing the names of divine beings, names and legends of heroes, sacrificial rites, religious observances, domestic rites, and cosmographical opinions that occur both in the Vedic and Avesta writings, he says: "In the Vedas as well as in the older portions of the Zend-Avesta (see the Gathas,) there are sufficient traces to be discovered that the Zoroastrian religion arose out of a vital struggle against a form which the Brahmanical religion had assumed at a certain early period." [1]

After contrasting the names of the Hindu gods and the Zoroastrian deities, Professor Haug says: "These facts throw some light upon the age in which that great religious struggle took place, the consequence of which was the entire separation of the Ancient Iranians from the Brahmans and the foundation of the Zoroastrian religion. It must have occurred at the time when Indra was the chief god of the Brahmans." [2]

It is not an easy matter to ascertain the exact period at which the Hindu colonization of Persia took place. It is certain, however, that it took place long before the Mahabharata. Col. Tod says: "Ujameda, by his wife, Nila, had five sons, who spread their branches on both sides of the Indus. Regarding three the Puranas are silent, which implies their migration to distant regions. Is it possible they might be the origin of the Medes? These Medes are descendants of Yayat, third son of the patriarch, Manu; and Madai, founder of the Medes, was of Japhet's line. Aja Mede, the patronymic of the branch of Bajaswa, is from Aja 'a goat.' The Assyrian Mede in scripture is typified by the goat." [3]

Apart from the passage in manu,[4] describing the origin of the Ancient Persians

1. Sir W. Jones' Work, Vol. I, pp. 82 & 83.

1. Haug's Essays on the Parsees, p. 287.
2. Haug's Essays on the Parsees, p. 288.

Of great importance for showing the originally close relationship between the Brahmanical and Parsi religions, is the fact that several of the Indian gods are actually mentioned by name in the Zend Avesta, some as demons, others as angels.—Haug's Essays, p. 272.

3. Tod's Rajasthan, Vol. I, p. 41.
4. Manusmriti is admittedly much older than the Mahabharata.

there is another argument to support it. Zoroaster, the Prophet of the Ancient Persians, was born after the emigrants from India had settled in Persia, long enough to have become a separate nation. Vyasa held a grand religious discussion with Zoroaster at Balkh in Turkistan, and was therefore his contemporary. Zanthus of Lydia (B.C. 470), the earliest Greek writer, who mentions Zoroaster, says that he lived about six hundred years before the Trojan War (which took place about 1800 B.C.). Aristotle and Endoxus place his era as much as six thousand years before Plato others five thousand years before the Trojan War (see Pliny: Historia Naturalis, XXX, 1-3). Berosos, the Babylonian historian, makes him a king of the Babylonians and the founder of a dynasty which reigned over Babylon between B.C. 2200 and B.C. 2000. It is, however, clear that the Hindu Colonization of persia took place anterior to the Great War.

In the first chapter (Fargard) of the part which bears the name Vendidad of their sacred book (which is also their most ancient book), Hurmuzd or God tells Zapetman (Zoroaster): "I have given to man an excellent and fertile country. Nobody is able to give such a one. This land lies to the east (of Persia) where the stars rise every evening." "When Jamshed (the leader of the emigrating nation), came from the highland in the east to the plain, there were neither domestic animals nor wild, nor men." Count Bjornstjerna says: "The country alluded to above from which the Persians are said to have come can be no other than the north-west part of Ancient India—Afghanistan and Kashmir—being to the east of Persia, as well as highland compared to the Persian plains." [1]

(To be continued).

1. Theogony of the Hindus.

The Chaldeans were originally migrators from India. Count Bjornstjerna says: "The Chaldeans, the Babylonians and the inhabitants of Colchis derived their civilization from India."—Theogony of the Hindus, p. 168.

The Assyrians, too, were of Hindu origin. Their first king was Bali, Boal or Bel. This Boal or Bali was a great king of India in ancient times. He ruled from Cambodia to Greece. Professor Maurice says: "Bali ... was the puissant sovereign of a mighty empire extending over the last continent of India."

The Hindu emigrations to Greece have already been mentioned. After describing the Grecian society during the Homeric times, Mr. Pococke says: "The whole of this state of society, civil and military, must strike everyone as being eminently Asiatic, much of it specifically Indian. Such it undoubtedly is. And I shall demonstrate that these evidences were but the attendant tokens of an Indian colonization with its corresponding religion and language. I shall exhibit dynasties disappearing from Western India appear again in Greece: clans, whose martial fame is still recorded in the faithful chronicles of North-western India, as the gallant bands who fought upon the plains of Troy."—India in Greece, p. 12.

"But if the evidences of Saxon Colonization in this island (Great Britain)—I speak independently of Anglo Saxon history—are strong both from language and political institutions, the evidences are still more decisive in the parallel case of an Indian colonization of Greece—not only her language, but her philosophy, her religion, her rivers, her mountains, and her tribes; her subtle turn of intellect, her political institutes, and above all the mysteries of that noble land, irresistibly prove her colonization from India." The primitive history of Greece" adds the author, "*is the* primitive history of India."—India in Greece, p.19.

'A PLAINTIVE CRY"

Sir,—The Mysore Government in one of its latest orders has demanded that all Government servants drawing a monthly salary of below Rs. 300 should contribute a minimum of 15 days' salary and those that draw more than Rs. 300 should contribute one month's salary in 12 monthly instalments out of their salary for the Defence Fund. They are also required to give their consent letters immediately to the Treasury which will be deducting the amount from the salary itself.

The language of the order nowhere states that this is compulsory, but it only states that the amounts mentioned above are the 'minimum'. No option is mentioned therein for payments. The result of this order is therefore that these payments are compulsory. It is noteworthy to note that the Government has already increased the working hours in the emergency—howsoever meaningless this extention may be.

Needless to say that with the rising cost of living and the unattractive terms of employment, the low-paid Government servants are already driven to the wall to make both ends meet. Besides, during the last two months of emergency they have already been paying their mite to the defence purposes either through direct contributions or through payments to benefit shows and the like. In addition to this now is cast this 'minimum' burden on them.

It is well known that with an import licence permit or contract, many persons have been able to become rich overnight because of the special patronage extended by the Government. It is these people who have amassed easy money who have to be tackled properly before the persons with fixed low income like the majority of Government servants are made to pay for the Defence Fund in this manner. Secondly, our Ministers who live in rent-free quarters and enjoy free conveyance plus travelling allowance and pocket four-figure net salary should set an example to others in sacrificing for the national cause at least by foregoing their travelling allowances. In fact, most of them are affluent persons who can work for the Government in an honorary capacity. The Mysore Government would do well to withdraw this order or at least to clarify that this order means to the effect that the above payments by Government servants are purely optional and not compulsory.

Hubli. M. S. Raj.

The old Poll Tax and Jezia come nowhere near this modern extraction under duress!

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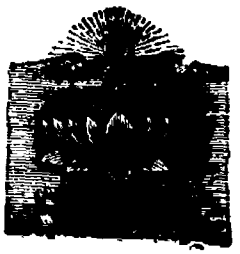

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OF GREAT MEN

N. N. Chatterjee.

Great men have appeared in different lands and ages, who have done immortal works which they have left behind for joy and benefit of mankind while themselves remaining in obscurity,—their personality known only to a small group of intimate friends until their death, when the greatness of what they had done, the yeoman service which they had rendered, set men on fire to know who they were and what they had lived for and toiled and dared and suffered and achieved. When some biographers lift them up before us, those great souls of the past, and make them live again in the cold print of their books, we are stirred to read them in admiration and reverence and wonder what they must have been in flesh and blood when they walked upon this earth.

I am, however, not going to take you over the beaten tracks of our celebrated biographers of great men. You know them all since your childhood. I will only deal with that aspect of their nature—I mean the funny side of their lives, which is often lost sight of in the dazzling light of their greatness.

Great men are known for their extreme simplicity in nature and cordiality in behaviour. "A great man shows his greatness," said Carlyle, "by the way he treats little men." A hundred years ago, one morning on the bank of a river in Bengal some passengers were awaiting for the ferry. The water was only knee-deep, but it extended over a couple of miles on the river bed. As the sun was rising high and there was no trace of the ferry, the travellers, one by one, started their weary way over the river with their luggage on their heads. An unsophisticated middle-aged man was also among the travellers waiting for the ferry. An old woman who had a large number of trunks and boxes, was frantically searching for a carrier who could help her taking her loads across the river. Nobody, however, took any notice of the old woman, except that middle-aged man, who went to the old woman and said, "Come on, I'll help you, old mother." And without waiting for any reply from her, he picked up all her luggage on his shoulders and beckoned her to follow him. The old woman was very glad to get such a labourer who agreed to do the job without settling his wages. She, however, promised to reward him handsomely. But the old woman got very much confused when she reached the other side of the river. She saw a congregation of about fifty persons waiting to receive that very labourer who had carried her luggage! The old woman did not know that the unsophisticated middle-aged man, whom she had mistaken for an ordinary labourer, was no other than Pandit Ishwar Chandar Vidyasagar—the greatest philanthropist and one of the intellectual giants of India in the nineteenth century!

(To be continued.)

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AN ART COLLECTION

An art collection, acquired by him during his efficient days, was presented by Sir V. T. Krishnamachari to The Madras Museum—recently.

Exhibits relating to the Moghul school are mostly portraits, small in size and drawn in tempera. A portrait which catches the eye is the one depicting the Court of Babar. That which captivates most is the picture of Jahangir and Nurjahan. Truly a miniature, this painting, depicts the lovely first lady of the Moghul empire sitting opposite her enraptured spouse with a flower in her hand. The Persian verse reads; "My beloved has drawn her sword, and My heart has decided to risk its life!" There is an equestrian painting of Shaista Khan, the uncle and General of Aurangazeb. The mystic Persian poet, Jami meets you with his dreaming eyes Shuja, the unfortunate son of Shah Jahan, who was defeated in the struggle for the Empire by Aurangazeb, is another fine picture. The beautiful calligraphy of the Moghul period is also put on show.

Miniature paintings produced at the court of the Rajput rulers contemporary with the Moghul school which are exhibited alongside are characterised by idealistic representation of the emotions. On view are representations of the Ragmalas or paintings of the musical nodes. Thus we have the pictorial representations of various ragas such as kalyani, thodi and bhairavi. In Rajasthani paintings, love and devotion and an exuberant joy of life woven around the Krishna legend predominate. The verses accompanying the pictures were in Gujarathi or Rajasthani script but, in the present collection, the verses are in Arabic and Persian. "Vipralaptha nayaki" which depicts the beloved pining for her lover is noteworthy.

Among the Jain manuscripts is a unique roll, 35 feet in length called Vijnaptipathra. This is addressed to a Jain Acharya by a Jain of Jodhpur in 1841. The Jains have a custom whereby during the month of Bhadrapada (August-September), they seek pardon from the Acharya orally or through letters for their sins and misdeeds during the past year. About half the roll contains fine stylized pictures, some depicting the dreams of the mother of Mahavira, the founder of Jainism. There is also an illustrated Buddhist manuscript.

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HINDU RELIGION

Dr. Radhakrishnan.

Hindu religion declared that God was one, by whatever name known; Those who tried to make Hinduism "a narrow-minded reactionary creed", were betrayers of this great Hindu tradition.

Speaking at Madras soon after Independence, Dr. Radhakrishnan said that the subject, Hindu Religion, was an immense and complicated one. If that religion survived today, and was vital and vigorous, it was due to the fact that it stressed certain fundamental universal truths which appealed to the whole of humanity. If in other parts of the world religion was today a disintegrating and diminishing influence, it was due to the fact that it was dogmatic and asked one to accept "contingent fancies, doubtful dogmas or unhistorical truths." But in Hinduism, from the beginning the emphasis had been on rationality. "Jignasa"—enquiry into the Brahman; vichara—investigation; pariprasna, question, manana or reflection; "when you are in doubt seek shelter in buddhi—these methods emphasised by Hindu religious thought showed clearly that Hinduism employed reason, and tried to satisfy reason. That was one essential feature which distinguished Hindu religion from others,—its insistence on the employment of the method of reason.

Continuing the speaker said that in one of the Upanishads, it was pointed out that the whole cosmic process was to be regarded as "a kind of terraced view of life," comprehending the five layers of reality, anna, prana, manas, vignana and ananda, or, the material, vital, mental, the logical and the spiritual. Matter, life, mind, intelligence and spirit constituted the different grades of existence. The human being came in at the fourth stage, intellectual consciousness.

"In the cosmic scale, animals, plants and stones do not have the religious problem or the religious quest. It is man alone that asks, why is there old age, why sickness, why death, and why so much unhappiness in the world? And he asks "Is there a way in which I can gain immortality? Is there a way in which I can survive dissolution of the human personality, or when the ego passes, when the scenes fade, when the mind deserts, is there anything else that remains? Is that nothingness the end of all things?

"Similarly, a kind of duality pervades man's nature and he is perplexed by doubts and inward discords and tormented by suffering, and is a victim of discords with the outer world, with human society and with his own inner being. It is this false condition that stands in need of redemption. We ask, how can the human being, riven by doubts, who is practically split up, who has lost his nucleus of identity, who has broken down and disintegrated, how can he rise frnm this divided, disrupted consciousness to a unified, integrated kind of life which alone can give human beings a chance of peace, a chance of success? That is an essentially human problem which no one can avoid. What is required is reason to attain the enlightenment of the sage, and not sink into the inexperience of the babe. Reason has to be satisfied and not thrown away. Human beings, therefore must attain that consciousness where reason would be satisfied.

"Our sages have said that this is a world of unhappiness and transience. 'Anityam asukham lokam'—that is what Gita says.

The Upanishads speak of this darkness, unreality and this death. Whether it be the Gnana of the Upanishads, Bodhi of the Buddhist, or the 'Truth which makes us free' of the Christians, they all referred to the capacity in man to rise above the dualities, discords and disabilities of the intellectual life to a life of peace, unity, integration and quietness."

Proceeding, Dr. Radhakrishnan said that the method they indicated was the method of penetrating beneath layers of outer consciousness—the idea of vastrapaharana, the unsheathing or casting away of the trappings and layers of outward consciousness, so that one could penetrate into the very quick and nerve of universal consciousness. It was an exercise in a great withdrawal for the time being from the outward layers of consciousness. Our ancients said that it was possible for human beings to penetrate to the kernel, the nucleus of the spirit. That was what the Upanishads meant when they said "Brahman is in you", and Buddhists when they said that men had the power of enlightenment in them, and the Christian when he said, "We are all born in Adam but are reborn in Christ." These mean: that each individual was the inheritor of the larger spiritual heritage; and it was possible for each human being to rise to that kind of unified consciousness where he apprehended the deepest spirit which could never be objectified, which transcended the whole objective series of happenings, which corresponded to what Plato called "the Spectator"—the element of Sakshi-Chaitanya or spectatorhood. It was only the few who were not satisfied with the kind of existence one led that asked when the crisis came "Is this my life? Is nothingness going to be the end of it all? Or, is their some element in me which transcends death? Those who realised the answer were the true authentic religious souls; the rest were religious at secondhand, religious in form and routine; going to temples, worshipping Gods, and doing the rest of a routine wherein even religion became mechanised! True religion meant "self-change" and transformation. "The truly religious man" Dr. Radhakrishnan said, "never conforms; he transforms society. He is essentially a revolutionary who has risen above the petty conventions of religion, and society. He is truly a Swarat, a king unto himself, not bound by other rules and conventions.

The methods by which one can attain this consciousness, the speaker continued, depended on the temperament of the individual. If one was of a practical turn he followed the method indicated by the Lord,—madarpanam—"do everything as a dedication unto Me". If one was of a devotional temperament, he followed the method indicated in "Anityam asukham lokam imam prapya Bhajaswa mam" ("worship Me.") If one was of an intellectual turn, one adopted the method of meditation, concentration and development. It did not matter what path one adopted; for the end was exactly the same,—personal awareness of the Supreme, where one was filled with God-consciousness, lifted above the common earth, and filled with a kind of illumination of mind, and a joy which overflowed the heart, and where one's free will was transformed into a spontaneous conformity with the cosmic plan. Such a being, though born a son of man really became the son of God.

So far as Hindu religion was concerned, Dr. Radhakrishnan said, it emphasised right from the beginning down till to-day this personal experience,—sakshatkara, swaanubhava, Brahma darsana and Brahma Praapti. The truly religious man was he who had

attained the realisation of God, through Brahma-Praapti. "We need not," the speaker said "quarrel over definition, name of the approach. Whether you worship God as Siva, Brahma, Vishnu, Buddha or Arhat, whether you call him Krishna, Christ or Allah, it makes no difference. The reality is one and men describe it in various ways,—that has been the great tradition of the hospitality of the Hindu mind. It has helped on to survive. It has been one glorious feature of our religion. Those people who wish to liquidate this and try to make Hinduism into a narrow minded reactionary creed are betrayers of the great Hindu tradition. They are not to be regarded as followers of the spirit of the Hindu thought.

"We emphasise the awareness of the experience of God, we point out that that experience is not something which can be obtained on the cheep by merely going to temples or observing ceremonies. It is something which costs enormous sacrifices, a total transformation of the being, the utter surrender of the self and complete withdrawal from the outer world. Also, we emphasise that because one is always of God, one is not released from obligations to the world. Our concept is "Jagat hitaya Krishnaya,"—for the God and the good of the world. The two things cannot be separated, sanctity and service. The truly religious man, therefore, can never say, 'I have attained my salvation, I will therefore, retire to the mountain; it does not matter what happens to the rest of the world."

"The two chief characteristics of religion, so far as Hindu thought is concerned, are experience of God, through knowledge, worship or action, and participation in the work of the world and the cosmic plan. There is no dogma or church, no bringing together of people into one kind of regimented code or church. It is as free as human nature itself. You cannot conceive of a more catholic or a more hospitable religion in the world. For heaven's sake, do not judge it from the way in which we treat the untouchable, or exaggerate the disabilities of caste, or the way in which so many who call themselves religious lead lives which are grossly material. They are not the true representatives of Hindu religion. If you wish to know who the true representatives of Hindu religion are, they are the people who brave all danger, who stand any amount of ridicule and are prepared to lay down their life for what they consider to be highest kind of ideal."

Said Dr. Radhakrishnan in 1948. In 1963 will he name some of such people among his colleagues? Ed.

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FANTASTIC GOLD RULE

Mr. C. Rajagopalaehari addressing a public meeting recently said that "the piece of gold the Indian woman wears at her marriage symbolises her rerponsibility for the security of the family."

Gold in India was neither meant for show or vanity, nor a luxury to be given away to the Finance Minister, but it was an incentive to austerity, "because only by economising can a woman buy gold as an insurance against the bad days."

Even as a woman would ask 20 questions before parting with gold for an "emergency plea" of her husband, the people of India should ask the Finance Minister whether he was in the last stage of bankruptcy that he was pleading for the people's gold, Mr. Rajagopalachary said. If gold was given up now, where would the nation find gold when it faced a real emergency ?

He said that the Gold Control Rules coming on top of "the humiliation we have been subjected to at the foothills of the Himalayas, and the big dose of taxation promised for next month," were enough for the people "to ask the Government to resign and go away."

"The Gold Rules are a demonstration of the utter futility of our faith in the Government," he said. "They are so ridiculus that in any other country, the Government would have been laughed out of power. It is a sad day we are afraid in our country to laugh at our own Government."

Prof. J. Shroff, Swatantra Party economics expert, said the Gold Control Rules encroached on the fundamental right of the people to own and to carry on a trade or profession. He also expressed doubts whether 110 million ounces of gold in the country valued at international market rate of Rs. 1800 crores would be enough to meet any of the big expenditures we had to undertake.

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I, G. R. Josyer, hereby declare that the particulurs given above are true to the best of my knowledge and belief.

G. R. Josyer,
Publisher.

Dated 4-3-1963.

THE STARS

"Do the stars transmit their light throughout millions of years steadily and without interruption? And how do astronomers calculate the time it takes for light to reach us from various stars?"

In general, stars emit light without interruption from their birth until their extinction. A normal star is relatively cold in the beginning, and accordingly not very bright; as it grows older, its heat increases, resulting in an increase in brilliancy. At a certain point, it begins to cool again, diminishing in brightness until it is completely extinguished.

There exist, however, stars which emit their light intermittently, at least during a certain period of their existence. These have periods of "fever" and of "normal" temperature and are altenately brilliant or dim. These are called variable stars or "cepheids" and have a great importance because they provide the basis for calculations which answer the second question.

Different methods are used by astronomers to calculate the distances of stars from the earth—and consequently the time it takes for their light to reach us, at the rate of 186,280,077 miles per second. In the case of our own star, the sun, and other heavenly bodies which are close enough, the method of "triangulation" is used in just the same way as surveyors and navigators determine the distance to an inaccessible point. A base line is established, whose length can be measured. From each extremity of this known line, the angle is measured to the inaccessible point. A simple trigonometric calculation can then determine all the dimensions of the triangle thus formed, including the distance of the inaccessible point. As applied in astronomy, the base line consists of the long axis of the earth's elliptical trajectory around the sun. The angle to the star is measured from one extremity of this axis; six months later, from the other extremity. The answer, again, is a simple matter of calculation.

This method cannot be used for stars which are too remote, for this base line of opproximately 190 million miles is infinitesimal in comparison with the distance to be calculated. This means that lines drawn from its extremities to the star will be so nearly parallel as to have no apparent meeting point, forming angles which, for all practical purposes, are right angles.

Astronomers must then return to a less direct and more delicate method, based upon variation in brilliances of the cepheids. The distance to the closest of these has been determined by the first method. In 1912, it was discovered by Miss Leavitt and Slipher in the United States that the absolute brightness of a cepheid is related directly and consistently to its period of variation between extremes of brigntness and dimness. Sufficient observations have indicated that this law applies to all cepheids, at any distance. Therefore, by observing the period of the most remote of all variable stars, one can determine its absolute brilliance. By comparing this to its apparent, observable brilliance, it is easy to calculate its distance.

The same method permits us to determine the distance to the extra galactic nebulae i.e. those universes of stars which lie far outside of our own galaxy, the Milky Way, by observing the cepheids which are among these galaxies.

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OF GREAT MEN

(*Continued from last issue.*)

People erroneously believe that great men always pull long faces. That is not always true. At times they would indulge in such fun and make such humourous remarks which would make one roll with laughter.

Dr. Samuel Johnson was an extremely witty man, though he was a pessimist; and that trait in his character helped him to carry on well his apparently peaceful matrimonial life. No one could defeat Dr. Johnson by argument, as it is said, if his pistol missed fire he would knock his opponent down with the butt-end of it. But he used to forget all his wits in the presence of his wife whom he used to respect not out of love but fear. Whenever any conflict arose between them, Dr. Johnson, like all good husbands, found discretion the better part of valour. To say the least, Dr. Johnson was very unhappy with his wife, as all great men are. But he was a good husband as I said, and he had never loitered to pluck forbidden flowers beside his marital path, but had mechanically kept to his schedule with Mrs. Johnson at one end and his library at the other.

On one summer evening Dr. Johnson had invited some of his friends for tea. Edmund Burke was one of the invitees. They were sitting on the open lawn just below the window of Mrs. Johnson's room on the second story. Dr. Johnson soon engaged his friends in a lively discussion on various interesting topics of the day. But their conversation was rudely interrupted by an ear-splitting yell from the room above. Mrs. Johnson, as usual, had lost her temper on some trifling matter; and in violent anger she was rattling, the pavement, tearing, yelling, screaming and knocking down the furniture and other articles of her room. Nearly a quarter of an hour passed, yet the yelling and screaming did not abate. Dr. Johnson, humbled to dust, was helplessly blinking at his friends. He thought it was useless to go upstairs and quieten his wife. That would make the matter worse, he thought. His friends, realizing his position, kept quiet. But the matter then took a very bad turn. On the parapet of the window a basin was kept full of water which the children had used in the morning to clean their faces and hands with. Mrs. Jonson, out of mere freak, emptied the basin through the window and down came the foul-smelling, dirty column of water splashing over the bald head of Edmund Burke drenching him completely! It was so unexpected an event that persons sitting on the lawn took some time to realise what had exactly happened to them. Wken everything settled down, Edmund Burke, mopping his bald head with a kerchief, said, "Well, Johnson, what is this?" "Nothing unusual, anyway, my dear friend," said Johnson in his characteristic humerous tone, "after such a thunder-storm you must expect rain.

Forgetfulness is a peculiar trait of great men. It is because they are in the habit of becoming so obsorbed in their mission in life that they become insensible to all objects around them.

A gentleman went to see his uncle after many years. He was ushered into a room where he saw his uncle sitting on a sofa deeply engrossed in reading. Sitting quietly beside his uncle, the gentleman politely said; "I have come from Secunderabad today, uncle". But there was no reply from the uncle. "I have come here this morning, uncle," repeated the gentleman, a bit loudly

this time. Without raising his head, the uncle said, "Keep it on the table." Approaching nearer to his uncle the gentleman again said in a loud voice, "I have lost Mina, my wife."

"That's very good," replied the uncle, without raising his head.

"Mina died lost month," said the gentleman in a choking voice. "Keep the coffee there and get away," replied the uncle. The gentleman found it impossible to continue any further, as his uncle seemed in a trance. He then got up and when he was about to leave the room his uncle suddenly raised his head and called the gentleman by his family name. "When did you come, by the way ?" asked his uncle, and, then he continued, "I don't remember a word of what you had said to me, nor do I remember any thing what I had said to you. Please go in to your aunt. She'll take care of you. You must be feeling very tired. You'll get no comfort in sitting here with me as I'll forget you completely the moment I begin my reading." The gentleman obeyed his uncle. Can you guess who that forgetful uncle was? He is another living intellectual giant of India—Sir C. V. Raman!

In the last quarter of the nineteenth century, a philosophical conference was held at Liverpool in England where all distinguished philosophers were invited to participate. The great English philosopher, Herbert Spencer, was elected President of the conference and he was expected to deliver there a series of lectures on "The System of Synthetic Philosophy". A day before the conference was to be held, Spencer was given a send off at the London Station. Mrs. Spencer who was well aware about her husband's forgetful nature, took all precautions lest her husband might get into trouble on the way. She prepared for her husband a full-fledged programme with a schedule showing what things her husband would require on the journey and wherefrom he could get them without any difficulty. That schedule also showed when and where Spencer was to take his lunch, his afternoon tea etc. Mr. Spencer also gave her husband a book to read if he found the journey irksome. The train started exactly at ten in the morning and Spencer completely engrossed himself in reading the book. Everything went on smoothly. But the trouble arose when he finished the book. The train was nearing Birmingham. All of a sudden the philosopher realized that he had forgotten the name of the place he was bound to. He tried to recollect, but he could not. He tried and tried as vehemently as he could but he found that he had completely forgotten about his destination! "My God! Where am I bound to?" he asked himself again and again nervously. "Where am I to get down?" Still he couldn't recollect. He scratched his head, racked his brains, fumbled into his pockets hopelessly if he could get any clue. But all his efforts were in vain. A sense of uncontrollable nervousness overpowered him. He could remember everything except the name of the station he was to get down! The train reached by that time Birmingham station. Spencer got down from the train before it had stopped. He went straight to a waiting room and lay himself down on an arm-chair like a man lost in his maze. He searched out every nook and corner of his conscious and sub-conscious states of mind, but the name of the place was not there. Then an idea struck him. He went to the railway telegraph office and sent an urgent telegram to his wife; "wire Birmingham where I am going—Spencer." Half an hour later a porter brought a telegram. It was from his wife from London. It read; "See your ticket—darling!"

N. N. Chatterjee.

9TH ANNIVERSARY

National Girls' High School, Mysore.

The 9th Anniversary of the National Girls' High School, Mysore, was held on the 27th last under the Presidentship of its Founder, Sri G. R. Josyer, M.A. HONS. F.R.E.S. In the tastefully decorated hall of the school a large gathering of pupils and parents had assembled. After invocation, Sri G. S Josyer, M.A., B Ed., the Head Master, welcomed the gathering. There was an interesting programme of dramas in Sanskrit and Kannada, dance, kolatam, group music, light songs, comics, and fancy dress. Prizes were distributed to the various winners by Smt. G. Shingaramma (Mrs. G. R. Josyer). The Chairman complimented the students and staff, and wished them success and prosperity in life. The pleasant function concluded with the singing of the National Anthem.

The following are the winners of prizes in the several literary and sports events:

Tenth Standard:

1. Padmasini K.	First Rank in the class.
2. Gyanamba K. G.	Second Rank in the class.
3. Nagamani S.	Third Rank in the class.
4. K. V. Rajamma	Ist prize in light music.
	Ist prize in Eng. Prose Recitation.
	IIIrd Prize in Histrionics.
5. Nagamani V. S.	I in English Poetry Recitation.
	I in Kannada Recitation.
	I in Histrionics.
	II Prize in Fancy Dress.
	III Prize in Classical Music.
6. Shantha A. V.	I Prize in Samskrita Recitation.
7. Uma, S.	I Prize in Classical Music.
8. Nagalakshmi B.	I Prize in Musical Chair.
9. Kalavathi T. S.	I Prize in Fancy Dress.
	II Prize in English Poetry.
	II Prize in Kan Poetry.
10. Taramani, N.	I Prize in Memory Test.
11. Amba M. R.	II Prize in Light Music.
	II Prize in Classical Music.
12. Shankaramma G.	III Prize in Light Music.
13. Rajalakshmi R.	II Prize in Musical Chair.
14. Jayalakshmi R.	II Prize in Memory Test.
15. T. Susheelamma	II Prize in Histrionics.

Ninth Standard:

1. Manjula, K. S	First Rank in the class.
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	IInd Prize in Musical Chair.
2. Pankaja V.	Second Rank in the class.

3. K. V. Vasantha	Third Rank in the class.
	Ist Prize in Light Music.
4. Jayalakshmi, S.	Ist Prize in Eng. Recitation.
	Ist Prize in Musical Chair.
	II Prize in Light Music.
	II Prize in Fancy Dress.
5. Saroja, N.	Ist Prize in Kannada Recitation
	I in Memory Test.
	I in Fancy Dress.
	III in Light Music.
6. Geetha, H. R.	Ist Prize in Classical Music.
7. N. S. Vijayamma.	IInd Prize in Skt. Recitation
	IInd Prize in Memory Test.
8. Nagamani, H. K.	IInd Prize in Classical Music
9. Padma, S.	IInd Prize in Memory Test.
10. Mangalamba, K. R.	IIIrd Prize in Classical Music
11. B. N. Premakumari	IInd Prize in Histrionics.

VIIIth Standard :

1. Aravindamma N. S.	First Rank in the class.
	I in English Recitation.
	II in Musical chair.
	II in Sanskrit Recitation.
2. Leelavathi, H. K.	Second Rank in the class.
	I in Sanskrit Recitation.
	II in English Recitation.
	III in Classical Music.
	III in Light music.
	III in Histrionics.
3. Thangamani	Third Rank in the class.
4. Geeta, B. S.	I in Kannada Recitation.
5. Nirmala	I in Light music.
	I in Classical music.
6. Revammanni	II in Light music
7. Shashikala	II in Kannada Recitation.
	I in Musical chair.
	II in Memory Test.
8. Bhagyalakshmi	II in Classical music.
9. Sheshamma.	III in Sanskrit Recitation.
10. Rajalakshmi	I in Memory Test.
11. Mohanakumari G.	I in Fancy Dress.
12. Mayoora A. T.	II in Fancy Dress.
	I in Histrionics.
13. Ratnaprabha G.	III in Fancy Dress.
14. Lakshmi	III in Fancy Dress.
15. Jayalakshmi	III in Fancy Dress.
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ಬೆಲೆ ೦-೭೫

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ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮಂ|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದವೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವ ದಿಲ್ಲ. ಕನ್ನಡ ಟೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದ ಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

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RS. 15—00

THE GOLD RAID

"One rarely comes across miracles performed with mantras, and below I am narratting an example personally witnessed by me a correspondent writes and gives an interesting bunch of stories of a miracles performed by a Vaishnavite sadhu named Gopal Baba.

Apparently between 70 and 75, with a picture of "Gopala" in a wooden frame on a box and a rosary in hand which he is always found telling, Gopal Baba removed the last doubt in my mind about the powers of mantras and their influence, Sriram Sharma writes.

Visited by known persons only—it is reported even some Ministers have been calling on him and also some officers of the Japanese and the German Embassies—he generally gives a piece of brick as prasad (auspicious gift), which invariably is converted into sugar-candy or some sweetmeat in the hands of the receiver!

Turning sand into sweets, water into sweetened milk, creating ripe grains of maize in an unripe sheaf, bringing to life a dead bullock belonging to an agriculturist by merely placing a flower on the carcass of the animal, are some of the miracles already witnessed by his admirers.

One day about 10 a.m. in the morning, Messrs, Jugalkishore Birla, Shri Gopal Nevatia and Omkarnath, the famous musician, with some more friends visited Gopal Baba when the latter turned a whole bucketful of water—simply by throwing a flower into it and covering it with a towel—into milk in the presence of all!

Everybody had a share of this milk and the remaining quantity was taken home by Mr. Jugalkishore Birla and turned into curds, which was later churned for its butter.

Gopal Baba performed one more miracle when one evening at 7 p.m. Mr. Jugalkishore Birla went for darshan accompanied by Mr. Krishnakumar Birla and Mr. Shyamsundar Kanodia from Calcutta. Requested for a whole brick as prasad, Baba asked for one, and an earthen brick, bearing the manufacturer's mark 'L.R.' and weighing 3¼ seers, was handed over to him.

Baba gave the brick to Mr. Krishnakumar ordering him to cover it with a handkerchief and stand for a minute before the portrait of his deity. After one minute, to the astonishment of all present, the brick was found to have been converted into sugarcandy! Mr. Jugalkishore is thinking of preserving this sugarcandy brick in a glass case.

The third instance is gripping. Mr. Jugalkishore once narrated to Baba that a man had transformed mercury into gold with the aid of some indigenous herbs. Baba retorted; "If the Lord wills it, even herbs are not necessary."

A copper spoon was lying near; Baba wrapped it with a piece of plantain leaf and gave it to Mr. Jugalkishore, himself standing before the sun and muttering some mantras. Within a short time, the spoon in Mr. Jugalkishore's hands was turned into genuine, bright gold. The spoon is still with Mr. Daluram, the Secretary of Mr. Jugalkishore. I have myself seen this gold spoon."

* * *

In view of our poor Finance Minister Desai's gold-hunger, and the excesses to which he threatens to resort in order to deprive his country men of it, we have unearthed the above report which appeared in the Press in 1952. Ed.

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ENGLISH

How Srinivasa Ramanujam, the great genius in mathematics, was deprived of his college scholarship because of his failure in English, was recalled by "Taurus" in Bombay Chronicle.

An American news agency, he writes, has gone into raptures over the calculating abilities of Shakuntala Devi, who floored a bewildered photographer by giving in a second the cube roots of numbers which he could not work out even after hours of assiduous calculation. But every silver lining has its cloud. Srimathi Shakuntala Devi, though she could outdo the B.B.C. mathematicians in working out problems, was not able to pass her English examination !

This reminds me of Srinivasa Ramanujam, who, according to many, is the mathematical genius of the century. I studied in the college where Ramanujam studied. It was the annual old boys' day, when real and alleged ex-students fraternised with the younger set. There were speeches, and one representative of the college could not resist the temptation of referring to that "illustrious old student, Srinivasa Ramanujam." There was the usual applause, and self-satisfaction among those present with the consciousness of a duty done.

Unfortunately, among the old boys present was one who could not join in the festivities in the same spirit. Hardly had the lecturer sat down when he rose up and addressed not anyone in particular but the college as a whole. "Gentlemen, I happen to be a classmate of Ramanujam," he began. Every one sat up ready to lap up the reminiscences. "And I know," he continued, "the kind of treatment that was meted out to Ramanujam. Do you know, gentlemen, that this college, instead of giving him any encouragement, actually deprived him of a scholarship ?" He sat down overcome with emotion. Needless to say there was consternation all round. Later on, I found that Srinivasa Ramanujam had been deprived of his scholarship because he failed to qualify in English !

* * *

How many thousands of careers has this alien language ruined since it was imposed ? At present it only helps politicians to talk nonsense which the public don't understand, and which they themselves don't understand.

Ed.

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HINDU SUPERIORITY

HINDU COLONIZATION

(Continued from last issue.)

TURKISTAN AND NORTHERN ASIA

The Turanians extending over the whole of Turkistan and Central Asia were originally an Indian people. Colonel Tod says: "Abdul Gazi makes Tamak, the son Turc, the Turushka of the Puranas. His descendants gave their name to Tocharisten or Turkistan."[1] Professor Max Muller says: "Turvas and his dependants who represent Turanians" are described in the later epic poems of India as cursed and deprived of their inheritance," and hence their migration.

Colonel Tod says: "The Jaisalmer annals assert that the Yadu and the Balika branches of the Indu race ruled Korassan after the Great War, the Indo-Scythic races of Grecian authors." Besides the Balicas and the numerous branches of the Indo-Medes, many of the sons of Cooru dispersed over these regions; amongst whom we may place Ootooru Cooru (Northern Coorus) of the Puranas, the Oitoorocuræ of the Greek authors. Both the Indu and the Surya races were eternally sending their superfluous population to those distant regions."[3]

A Mohammadan historian[4] says that the country of Khatha was first inhabited by a body of emigrants from India.

1. Tod's Rajasthan, Vol. I, p. 103.
2. Science of language, p. 242.
3. Tod's Rajastan, Vol. I, p. 43.
4. History of Ceina, Vol. II, p. 10.

A band of Hindu settlers left India for Siberia, where they founded a kingdom with Bajrapur as its capital. It is related that on the death of the king of that country in a battle, Pardaman, Gad and Sambha three sons of Sri Krishna Chandra, with a large number of Brahmans and Kshatriyas, went there, and the eldest brother succeeded to the throne of the deceased Raja. On the death of Sri Krishna Chandra they paid a condolence visit to Dwarka.[2] "The sons of Krishna eventually left Indus behind and passed into Zabulistan, and peopled these countries, even to Samarkand."[3]

Colonel Tod says; "The annals of the Yadus of Jaisalmer state that long anterior to Vikrama, they held dominion from Ghazni to Samerkand; that they established themselves in those regions after Mahabharata or the Great War, and were again impelled on the rise of Islamism within the Indus."[4] He further says; "The Yadus of Jaisalmer ruled Zabulistan and founded Gazni."[4] They claim Chaghtaes as of their own Indu stock, "a claim which," says Colonel Tod. "I now deem worthy of credit."

The Afghans are the descendants of the Aphghana, the serpent tribe of the Apivansa of Ancient India. "According to Abu Haukal, the city of Herat is also called Heri. This adjoins Maru or Murve."[5] The country called Seestan, which the great European War may yet bring more prominently before the public, was a settlement of the Hindus. Colonel Tod says; "Seestan (the region of cold, see-sthan) and both sides of the valley were occupied in the earliest periods by another branch of the Yadus."[6] Colonel

1. Hari Vansha, Vishnu Parva, Adhyaya, 97.
2. Tod's Rajasthan, Vol. I p. 85.
3. Tod's Rajast n, Vol. I, p. 529.
4. Tod's Rajasthan, Nol, I, p. 61.
5. Tod's Rajasthan. Vol. II, p. 231.
6. Tod's Rajasthan, Vol. II, p. 280.

Tod again says; "To the Indu race of Aswa (the descendants of Deomida and Bajaswa), spread over the countries on both sides of the Indus, do we owe the distinctive appellations of Asia." [1]

That the people of Bactria were an Indian people has already been shown. And that the Indian migrations extended to Siberia and the northernmost part of Asia is evident from the fact that the descendants of the Aryan migrators are still found there. The Samoyedes and Tchoudes of Siberia and Finland are really Samaayaadus and Joudes of India. The languages of the two former races are said to have a strong affinity and are classed as Hindu-Germanic by Klaproth, the author of 'Asia Polyglotta.'" [2] Mr. Remusat traces these tribes to Central Asia, where the Yadu long held sway. Sama Syam is a title of Krishna. They were Sama Yadus.

SCANDINAVIA

The Scandinavians are the descendants o the Hindu Kshatriyas. The term Scandinavian and the Hindu "Kshatriya" or the warrior caste, are identical. "the former being a Sanskrit equivalent for the latter:', "Scanda Nabhi" (Scanda Navi) signifies Scanda Chiefs) (Warrior Chiefs).

Colonel Tod says; "The Aswas were chiefly of the Indu race, yet a branch of the Suryas also bore this designation." In the Edda we are informed that the Getes or Jits who entered Scandinavia were termed Asi. and their first settlement was Asigard (Asi Garh, fortress of the Asi)."

Pinkerton concludes Odin to have come to Scandinavia in the time of Darius Hystaspes, 500 years before Christ, and that his successor was Gotama. This is the period of the last Buddha or Mahavira, whose era is 477 before Vikrama, or 533 before Christ.." [1]

"In the martial mythology and warlike poetry of the Scandinavians a wide field exists for assimilation." [2]

"We can scarcely question," says Count Bjornsjerna, "the derivation of the Edda (the religious books of Ancient Scandinavia) from the Vedas." [3]

The principle on which the seven days of the week are named in India is the same on which it has been in Scandinavia;—

1. Sunday is called by the Hindus Adiwaram, after Addit, the sun, after which also the Scandinavians call the day Sondag.

2. Monday is called by the Hindus Somawaram, from Soma, the moon. Among the Scandinavians it is called Mondag.

3. Tuesday is called Mangalwaram in India, after the Hindu hero, Mangala. It bears the name Tisdog amongst the Scandinavians, after their hero, This.

4. Wednesday is termed Budhawaram, by the Hindus, after Budha; by the Scandinavians it is denominated after Oden (Woden, Bodham, Budha), Onsdag.

(To be continued.)

1. Tod's Rajasthan, Vol. I, p. 63. "Europa derived from Surupa, 'of the beautiful face.' the initial syllable eu and eu having the same signification in both the languages, viz. good, Rupa is countenance."—p. 515.

2. Tod's Rajasthan, Vol. I, p. 529. The race of Joude is described by Baber as occupying the mountainous range, the very spot mentioned in the annals of the Yadus as their place of halt on quitting India twelve centuries Before Christ, and thence called Yadu ki-dang, or hill of Yadu.

1. Tod's Rajasthan, Vol. I, p. 64.
2. Tod's Rajasthan, Vol. I, p. 68.
3. Theogony of the Hindus, p. 108.

CHURCHILL

He likes to tell of the telegram he received from the late Bernard Shaw. It read. ;—

" Am reserving two tickets for you at my premiere. Come and bring a friend—if you have one ! "

Sir Winston wired to reply ;—" Impossible to be present for the first performence. Will attend the second—if there is one ! "

Once the Prime Minister was asked for embarassing statistics in the House of Commons. He replied he would have them prepared for the following day.

Sure enough, at the next day's sitting of Parliament, Sir Winston produced a staggering list of facts and figures. He spoke for over an hour !

Later a friend laughingly told the Premier. " It'll take me six months to digest these figures."

" By the same token," retorted the Prime Minister, " It will take the opposition six months to prove I am in error ! "

When he was a very young man, Sir Winston Churchill was particularly proud of the moustache he was cultivating. It aroused a comment from one of his mother's friends.

" I have never cared for your politics " she said, " but my distaste for them is nothing compared to my feelings about your dreadful moustache."

The young man immediately flashed back, " I see no earthly reason, madam, why you should come in contact with either ! "

When the Churchills' son, Randolph, kept interrupting the flow of conversation one evening at their Chartwell home, Sir Winston eventually thundered, " Lie down, Randolph, and don't inturrupt me while I'm interrupting."

On a visit to America, Sir Winston planned to visit Mr. Mackenzie King, the Canadian Prime Minister.

Telephoning from the White House before he left, Sir Winston said, " They won't let me tell you how I'm going to travel—security restrictions you know ! All I can say is that I'm coming by puff-puff, if you know what I mean ! "

Sir Winston was once asked what brought him into politics. He replied, " Ambition ! "

" What keeps you there ? "

Churchill replied, " Anger ! "

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

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RS. 15—00

MAKING GOLD

The following letter from a Ceylonese reader, Mr. David De Silva, Proctor and Notary, 233, Hultsdrop Street, Dourts, Colombo, on Rasa Vaada or the science of making gold, will be read with interest:

I was greatly interested to read the article on synthetic gold appearing in your issues. What is said relative to "Rasa-Vaada" or Metallic Alchemy being suppressed or lost during the middle ages is quite true, not only in India but also in Ceylon.

In Ceylon, we had the following works dealing with the subject:

Nidam Vadula, Oushada Vadula, Vana Oushada Vadula, Rasa Vaadan Prakarana, Bahirava Sanharaya, Siva Yamaya and Yoga Vidura.

It is needless to say these books are not available now, except one or two secretly kept in Old MSS Libraries. So far as Ceylon is concerned, we can safely conclude by a study of all available material and information, that during the periods of Sinhalese kings, gold and silver were mined or produced in prodigious quantities. Gold mines numbering about 74 are recorded in our books, and there is considerable evidence to believe that synthetic gold too was turned out as much as required. To prove this statement, one has only to consider the existence of thousands of tons of gold in treasure troves scattered all over Raja Rata, and in other parts of the island, not to speak of the innumerable stupas and pagodas carrying similar quantities of gold and precious stones.

I happened to speak to some scientists attached to the Ceylon University on the subject, but they dismissed the subject saying that such a thing was impossible. They contended that our ancients could not have done what the greatest modern scientists failed to accomplish.

But I discovered some years ago a few Old leaves in a treasure trove almost decayed by age. They contained a large number of valuable formulae and prescriptions for turning mercury into gold, with the assistance of some jungle herbs, together with similar prescriptions for turning lead and other base metals into gold. I cannot for a moment believe that our forefathers, in the ages past, treasured these Ola leaves for their amusement or simply to deceive us. People of this island, as everybody knows, are highly anglicised, and only what comes from England or Europe or America are valued here. It was when Col. Olcott came and told us we had a great religion, Buddhism, we opened our eyes to the fact, for we had relegated the great religion to nannies and Cook-Appus: That is Ceylon!

As regards silver, it is well-known in Ceylon that silver was extracted from what is known here as silver quartz. Counterfeiting of silver rupees in the past had been rampant and quite a large number of people got into jail for such work.

The place where silver quartzs are found goes by the name of Ridigama, meaning the silver land. Still our nationalist heroes are like dumb, driven cattle, without the slightest desire even to know these matters.

The article rightly says that "sporadic private or individual efforts" will never do. authorities should take up the matter as was done in the past. Scholarships and fellowships with a Chair at a University will solve the problem. Of course, we in Ceylon will never do it, for ours is only a replica of Oxford or Cambridge planted in Ceylon soil with a veneer of Sinhalese or Oriental touch to make it appear that it is a 'Ceylon University'!

If it serves any purpose, nothing would give me greater pleasure than to join hands with Ayurveda Bhusan M. V. Sastry. Ayur-

vedic Physician of Bangalore, and any others who will be able to experiment on several hundreds of most valuable prescriptions which I shall most willingly place at their disposal. They may be able, with my assistance, to identify the necessary herbs as stated in the Ola leaves in my possession. Hence my desire to join hands with the Ayurvedic physicians in India. If India and Ceylon join together, as we ought to, I am sure, before long, we may find the real Philosopher's Stone!

* * *

But our great leader, 14 carat Desai, wants no more gold in the nation. So why bother about Rasavaada. We have heard of quack doctors. Are we to have quack-nation-builders? Any one must be off his head who thinks that his whim can dictate to a vast nation. Even in Mr. Nehru's flexible English, Independence should not become synonymous with slavery!

SELF AND YOGA

Col. Yeatts Brown.

"If the Yogis are so wonderful, how is it that they havn't been able to keep their own country clean, and prosperous, and free from invasion?" I am asked.

"I do not want to beg this question by saying that the Yogis have never had a chance. They could have made their opportunities, if they had been strong enough. But the fact is that there are not, and never have been, a great many true Yogis among the vast population of India. Indians talk of brahmacharya (personal purity), and the virtues of silence, and selflessness, and so on; yet where do we find these things chiefly practised? In the West. We are the Yogis, or rather we were when we believed in ourselves. But nowadays, to find that which is lost we must return to the Vedas, to Aryan India, where the old tradition is preserved.

Yoga, as I have said, is not a creed, but a method. Creeds may conquer men and nations, while methods may leave no visible mark, yet they may profoundly affect the destinies of mankind. Our need to-day is for the integration of personality, and this is the very subject with which Yoga is concerned.

Yoga is the study of You, and you must be clear about what this means. Or rather, you must be as clear as you can, for no one but a fully illumined saint can realize all the implications of the Self.

"The study of You" sounds a slick phrase. Nevertheless it is an accurate one. I am not trying to sell you a course in charm, but simply stating a fact. Yoga is concerned with your blood and breathing, your bones and muscles, your sex-life, your thoughts and hopes, and the subtle forces that surround and sustain your body.

You must think first of yourself. Your true Self. The task is neither so easy nor so simple as you may at first imagine.

What is this You to which, or to whom, you are asked to give your attention? One hundred and eight treatises in Sanskrit were written on the subject three or four thousand years ago, and countless others since then, in many languages. You may read whole libraries of psychology, but you will not have any vivid realization of the Self, unless you take the trouble to acquire a much more intimate feeling about it than words can give."

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MAHAVIRA

Founder of Jainism.

(T. L. Vaswani.)

Poor is India—in material wealth. Yet rich is India—in human resources. What may not her millions do if they but will-to-do? And how many has not India produced, age after age—men great in the power of the Spirit? For he, whose memory we celebrate today,—March 27—is not the only Mahavira of our history. Other mahaviras have been, in other ages—other warriors of the Spirit. They have sanctified India's soil: they have made India rich in the wealth of the Spirit.

The word "Mahavira" means, literally, "great victor", Mahaviras are the true supermen of history—not supermen of egoism and violence, but supermen of purity, tapasya and love.

"As fire does not put out fire, so evil does not put out evil," was the note sounded by the great rishi of Russia, Tolstoy. And Tolstoy's doctrine is traced to the teaching of Jesus, "Resist not evil", Yet over five centuries before Jesus, the teaching of ahimsa was taught and practised by two Indian sages and rishis—Buddha and Mahavira. The Jains worship Mahavira as "Bhagavan," the "Lord," "the Blessed One".

He was born about 599 B.C. in a town in Bihar, near Patna. His father was a chief, a Kshatriya named Siddhartha. His mother, queen Trishala or Priya-karini, was a daughter of Chetaka, the head of the Republic of the Vajji. Mahavira as a boy is sent to school; they find he does not need school masters. He has in his heart a wisdom which no schools may give. Like Buddha, he is smitten with a longing to renounce the world. He lives up to the age of twenty-eight with his family. Then his father and mother pass away. He feels he must now enter the stream of sanyasa. He goes to his elder brother for permission to renounce. "The wounds are yet fresh," says his brother to him, "wait."

He waits for two years more. He is now thirty. Like Jesus, he feels he must renounce all and enter upon a ministry of service. Like Buddha, he distributes his wealth among the poor. On the day he leaves his family, he gives over kingdom to his brother, then he passes into a life of penance and prayer. To Buddha came illumination after six years of sadhana. To Mahavira comes illumination after twelve years of meditation and tapas. He attains wisdom-consciousness on the bank of the Rijikulo in the village Jrimbhika. He becomes, in the language of the books, "Tirthankara"—a word which I interpret to mean "Perfect Man."

Then, like Buddha, he goes upon his great mission of teaching. For thirty years, he moves from place to place. He preaches in Bengal and Behar his great gospel of happiness. He takes his message even to savage tribes, unmindful of their cruel treatment to him. He goes on his mission to Sravasti and the Himalayas. How beautifully calm and patient he remains in the midst of many troubles and persecutions!

A teacher, he is, also, an organizer. He has eleven chief disciples: over four thousand monks and laymen join the faith. Brahmins and non-Brahmins are admitted to the fold. He is no believer in "castes".

He passes away on the Diwali day in 526 B.C. at the age of seventy-two, in Pavapuri (Behar).

How beautiful the life of Mahavira! He goes from place to place to preach his doctrine, and many mock at him: he is silent! At meetings they disturb him insult him: he is silent! A band of men, beat him in the forest as he sits in meditation: he is silent! A disciple of his deserts him and goes about spreading evil reports against him: he is silent! He becomes a Mahavira, a great victor, a superman, because he develops santi shakti, the power of peace.

His life influenced profoundly his followers. They carried his message far and wide. It is said that Pyrrho, the Greek thinker, studied philosophy at the feet of Gymnosophists: and as the name suggests, the Gymnosophists were Jain yogis.

In his childhood he was named Vira. He was called Vardhamana. Later on, he was called Mahavira, "great hero". A story has it, that he was given this epithet when, playing with his friends one day, he subdued with great dignity a big black snake by placing his feet on its hood. To me the the story is a parable. For Mahavira has truly subdued the snake of passion. He was, indeed, a great hero. He conquered raga and dvesha. The central note of his life was virya, vitality. It was a life of supreme shakti.

Modern India, too, needs heroes. Money or mere knowledge can do little. Our piteous need today is men of manhood—men who, casting out fear from their hearts, would serve this ancient land. The heroism of Mahavira was reflected in his life and his teaching. It was a life of singular self-conquest: and his teaching was the bold one: "Regard all creatures as thyself and harm no one!" In these words you have the double doctrine of ahimsa, positive and negative. The positive refers to the vision of unity—see thyself in all. The negative grows out of it—harm no one. To see the One Self in all is to refrain from injury to anyone. Harmlessness grows out of the vision of the One in all.

The life and message of Mahavira emphasised three ideas. 1. Brahmacharya. 2. Anekantavada or Syadvada. Mahavira taught that no one view of the universe could express the truth in its fullness: for Truth is ananta. We have suffered much in recent years from strife and hate in the name of "creed". Creeds have created divisions and quarrels. Let a new conception of the spiritual life create a new unity, a new national life. For Truth is Infinite: and religion was meant not to create discords and conflicts but to teach humility and love. 3. Ahimsa. Ahimsa, Mahavira taught, is anything but inaction or cowardice. Ahimsa is something very positive. Indeed, it is, something more even than virtue. It is a shakti, an energy. It is the energy of peace, the will-to-peace in a warring world.

I find the pages of history strewn with wreck and ruin. Wars! Destructions! Religious persecutions! Civilisations have failed. Power and pride shout in our fierce cry of progress. We have not carried the vison of ahimsa into our life. Our food, our commerce, our social life—is there not more himsa than ahimsa in them? And what do we have in modern politics? Counsels of passion or the energy ahimsa?

One thing I strongly feel; this civilisation of himsa must go. A brotherly civilisation must be built up. Hate will not help us. Today the nations spend the wealth of emotions in strife. We must

bring God into national life. It is the power of the Spirit we need to rebuild humanity.

If I were asked to express in one word the very soul of India, I would say, ahimsa. And the eternal quest of India has been to utter and embody ahimsa in thought and art and worship and life.

The principle of ahimsa influenced India in her dealings with the world. She dreamt no dreams of dominion and conquest, and she became a guru even of Japan and China, countries jealous of the "stranger". India was not a militarist nation: her reverence for humanity saved her from imperialist ambitions. It was a great political truth which Buddha expressed when he said: "Unhappy are both the victor and the vanquished. The vanquished because of oppression, the victor because of the fear that the vanquished may arise and triumph." India did not attempt to enslave other nations. To enslave is to commit himsa.

Europe has wandered from violence to violence, and its cult of power has been mistaken from freedom. There is no freedom without sadhanas, without discipline of the moral law. Europe does not yet recognize a law above the states and nations. Hence the nation-cults of the west. Hence the world war, And the war is not yet over!

One of the remarkable sayings of Mahavira is: "You are your own friend." Yes: and you are your own enemy. Be your friend! Do not be your enemies! We all are in search of happiness; then make others happy. This is the law. He who blesses others is blessed, and he who injures others is injured. Therefore practise ahimsa in your everyday life, and re-kindle once again the light of love in the world.

T. L. Vaswani.

CRY

"It was expected that Government would use the Emergency powers to harness national enthusiasm and mobilise the resources to fight the Chinese. But the Government were using these powers for "self-aggrandisement". Despite the Emergency, the administration continued to display the same sloth, complacency, indolence and the same degree of corruption". He quoted from the correspondence exchanged between the Minister for Works, Housing and Rehabilitation and the Law Minister on water and electricity bills of Union Ministers, and said the former had told his collegue that corruption in his own department was not more than in any other department.

To-day, the administration was corrupt because there were no norms, values or standards in administration as in the British days. He urged the Home Ministry to ensure an honest, efficient and clean administration, and warned that if it failed to do so the ruling party "would go the Chiang Kaishek way". Mr. Kamath said the rules concerning disclosure of assets by Government servants should also apply to Ministers because, he said they were "the fountainhead of all this". To do the least against corrupt persons, Government should introduce public flogging of the guilty."

The above was "cry in Parliament" by H. V. Kamath, not "cry in wilderness"

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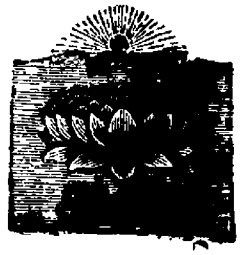

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FOREWORD

to Maharaja Bhoja Raja's "Shringara Prakasha" 2nd Volume.

During the many millenniums that have passed since India attained civilization many Yugas ago, thousands of monarchs have adorned thrones and ruled the Indian Nation. There were among them some who were so immortal that their names have been passed down from æon to æon to be remembered by their countrymen with admiration, affection, and veneration.

Manu, Sagara, Yayathi, Bhageeratha, Raghu, Janaka, Harishchandra, Bharatha, Vikramarka, Shalivahana, Bhoja, have left names which shine with undying fame during the evolving centuries. Manu is the great Law-giver, Bhageeratha heroic example of magnificent endeavour, Harishchandra the glowing personification of unsullied Truth, Vikramarka, the most distinguished embodiment of Valour, Janaka the saintly philosophical King, and Bhoja, the great Poet among princes, and Prince of poets!

Reigning in Malwa about 1010 A.D., he was the most munificent patron of learning of all time, and was himself a literary genius of mythical proportions. In the manuscript of Jain Bhadars at Pattan, Ajada, commentator of "Saraswathee-kanthaa-bharana", writes—

इहहि शिष्टशिरोमणि निरवद्यविद्यानिर्माणापूर्वप्रजापति प्रचण्डभुजदण्डपराक्रमार्जित चतुरशीतिविरुदप्रकाशित स्वकृतग्रन्थसमाजः श्री भोजराजः ॥

meaning that Bhoja Raja had achieved 84 honorific titles, and had written 84 literary works named after them, "Saraswathee-kanthabharana", "Shringara- prakasha," "Samaraangana-Sutradhara", &c.

In the Jain work "Prabhaavaka Charita", Chandraprabhasoori says,

"भोजव्याकरणं ह्येतत् शब्दशास्त्रं प्रवर्तते । असौ हि मालवाधीशो विद्वच्चक्रशिरोमणिः ॥
शब्दालङ्कार देवश तर्कशास्त्राणि निर्ममे । चिकित्सा राजसिद्धान्त तत्त्वास्तूदयादि च ॥
महू शाकुनकाऽध्यात्म स्वप्न सामुद्रिकाण्यपि । ग्रन्था निर्मित आख्यान प्रबन्धचूडामणीनिह ॥"

Ramachandra, commentator of Bhoja's beautiful "Champu-Ramayana", wrote—

"नित्यं सम्भ्रमजृम्भिता नटति यश्चित्राङ्गणे भारती
जायन्ते कविपुङ्गवास्तनुभृतो यद्दत्तनिर्वेतनात् ।
भोजक्ष्मोणिभुजाऽमुना विरचितस्यम्बूप्रबन्धोऽधुना
व्याख्यां तस्य करोमि मञ्जुलतरां साहित्यमञ्जूषिकाम् ॥"

and

"अथ खलु तत्रभवान् विविधसरसकवितासल्लतासर्वाभौमोदितावतंस-विबुधसमाजः अनवद्यनिखिलविद्यानिष्कर्षसारसौभगो भोजनामा महाराजः ॥".

No man's literary glamour in the history of World Letters has received such exquisite tribute as that unique literary gem "Bhoja Charita"

picturing him as the center of a galaxy of the great poets of the nation, and indulging with them, and inspiring them to the highest fancies of poetic imagination !

It is a beautiful tribute to Bhoja's literary glory, and Walter Savage Landor's " Imaginary Conversations " can hardly be mentioned in the same breath !

Nor can Augustus of Rome, Frederick the Great of Prussia, Peter the Great of Russia, Elizabeth and James I of England, be mentioned alongside of Bhoja as Patrons of Letters or Men of Letters.

While many of the Sanskrit Men of Letters were of supreme brilliance, and have left behind works of astonishing excellence, Maharaja Bhojadeva himself stands out as a figure of no small literary eminence. Single works similar to " Champu Ramayana " and " Saraswathi Kanthaabharana " have procured their authors rank in the history of literature. And Bhoja Raja is said to have written 84 works, many of them yet to be discovered !

It took nine centuries for his countrymen to discover the manuscript of " Shringara-Prakasha ", and the publication of the manuscript has been proving a slow and giant task. The Madras University which discovered the manuscript 45 years ago, just treasured the manuscript, and still keeps it treasured. H. H. Sri Yathiraja Swamy of Melkote had to overcome hurdles before he could secure a copy of the manuscript, and was exhausted in publishing just 3 out of its 36 chapters. His efforts to publish it in full proved of no avail. And ultimately destiny placing the manuscript in our hands, we brought out the first volume with 8 Prakashas some time ago, and are now bringing out this second volume with further six scintillating chapters, Prakashas 9 to 14.

It is curious that Bhoja does not find a place in Macdonell's History of Sanskrit Literature. It is no less curious that in what purports to be a history of Sanskrit Alankaara by Dr. Kane,— " Bharataratna ", " National Professor of Sanskrit," &c.——there is no reference to Bhoja's notable works, " Saraswathi-Kantabharana " and " Shringara Prakasha" !

The writer of the Foreword t o H. H. Sri Yathiraja Swamy's edition of 3 chapters of Shringara-Prakasha says that the work must have been written by a committee of persons with Bhoja Raja as President ! Another writer ventures to remark that Bhoja Raja is credited with having written 84 works, but he could not have written any one of them !

Indian Scholarship does not seem to have ever been so light-headed as it is today. Superficial scholars out to make some money, and 5 Re.-per-column review writers, make the oddest remarks at random, thoughtless of what the truth may have been, just to show off their own imaginary greatness !

No Committee could produce a great literary work. And it is the height of slander to say that so brilliant a personage as Bhoja Raja sought to shine by robbing other men of letters. Were it so, he would not have been renowned for all time as the Patron of great poets. Low birth is not necessary for literary merit. Poetic brilliance and supreme scholarship are Divine gifts, and like rain descend with equal grace on the mountain top as in the mid-ocean!

There is as little reason to doubt the authorship of Bhojaraja's "Champu-Ramayana", as the authorship of Bana's "Kadambari" or Dandin's "Dashakumaaracharita". In it Bhojaraja has shown himself master of exquisite literary expression.

Having written "Saraswathi kanthabharana" on the lines of Dandin Vamana and Bharata with the traditional division of Rasas or Emotions, his thoughts were impelled to the conclusion that "*Shringara*" is the sole Rasa and the others are but its contributories. The result is "Shringara Prakasha" with 36 meticulously analytical chapters, which may be said to be the find of the century!

Dr. V. Raghavan of Madras, in his excellent monogram bearing that name, deals with the manuscript with commendable elaboration, pointing out its distinguishing features.

Like the modern physicist who with microscopic study records the distinguishing lustres emanating from each facet of a Holland-cut diamond Bhojaraja analyses the phases of beauty in the expressions of Sanskrit Poets and Dramatists and points out their distinctions. He culls beautiful examples from the works of the greatest poets and dramatists in Sanskrit and even Prakrit with the deft touch of the honey-bee, and makes "Shringara Prakasha a precious bag of literary gems as good as the bags of actual gems found by Sinbad the Sailor or the Count of Monte Christo! Lovers of literature would find it a treat from page to page and section to section.

The work discloses the wonderful capacity of Bhoja Raja's mind It was a receptive mind, a perceptive mind, a capacious mind, an analytical mind, and a photographic mind, which could reach far and wide, and find unerring examples from the farthest poets of this vast sub-continent.

That raises an important query. 1000, 3000, 5000 years ago, there was no printing, no books, no libraries, no weekly literary supplements or newspapers, no publishing firms, no writing, no paper, no dictagraph machines or tape-recorders, and no railway or plane-connections.

How then was "Shakunthala" written and get known? How did Panini, Pathanjali write their Sutras? How did Sage Gowthama write his Tharka? How did Vyasa compose his one hundred thousand stanzas of Mahabharatha? Did he just sit, close his eyes, and recite, and how without writing, could it come down for thousands of years as if written on stone? Will some one today, Dr. Kane for instance, sit without paper and ink, or

·writer, and compose his history of Dharmashastra? How would he eed from chapter to chapter, or thought to thought, if there is no record hat is already composed?

In judging India's past, latter day Indian scholars are timidly sub- ient to western scholars, and western scholars have approached the an problem, not with an X-Ray ability to visualise the actual truth, but limitations, ignorance, assumptions, and prejudices, and jump to con- ons which may have no relation to truth. It is time for Indian scholars wake from their Kumbhakarna sleep, shake off their slavish mentality, with quickened minds, sharpened intellect, and spiritualised brain-power the truth as their time-honoured ancients did. Was India the original ce of Light, and did the light spread out from there, or did Indians ow every thing from others,—as their men are doing now,—and still ent a composite whole which looks ancient, serene, majestic, not to be in any other nation? It is time that Indians strove to find the true ver.

In the present context, whoever discovered writing, and whoever ght printing into vogue, the fact that in 1020 A.D. Bhoja Raja who ruling in Malwa knew the works of the leading poets of many centuries belonging to far off corners of the sub-continent, that he knew their tas so intimately as to appraise the specific literary beauty of each stanza show which particular aspect of Alankara-shastra it exemplified, is a er of genuine wonder! If the whole vast library of the then known galaxy anskrit poets had been broadcast by radio and been tape-recorded in ja Raja's mind, he could not have been more meticulous, more com- ensive, and more brilliantly thorough in propounding his revolutionary ry of Alankara Shastra in "Shringara Prakasha".

Another curious fact about the work is that, written in the early century in Malwa its manuscript was discovered nine centuries later, in Malwa or near by, but in the farthest corner of the Peninsula in the h, i.e., Kerala, as were also discovered Bhasa's unknown plays! Kashmir Kerala seem to be, or to have been, the treasure-chests of ancient skrit manuscripts, all honour to their men of culture!

We are glad to present the second volume of "Shringara Prakasha", isting the six big Prakashas, 9 to 14. Editing the age-old manuscript publishing it is a painstaking endeavour involving delay and cost. We undertaken the work which two Universities—Madras and Mysore—left undone, and are doing the best we could, under the handicaps and tations that assail non-official work. "God", they say, "tempers the l to the shorn lamb," and we hope that it will please God to see the k through.

Our object is to do our mite for Sanskrit and pay our tribute to araja Bhoja Raja.

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Founder, International Academy of Sanskrit Research, Mysore.

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"EVERYTHING"

Sinclair Lewis once received a letter from a frisky young lady who said that she would like to become his Secretary. She said she could type, file and do anything else, and added, "When I say anything, I mean *anything*!"

Lewis turned the letter over to his wife, Dorothy Thomson, who wrote a gracious reply to the effect that Mr. Lewis already had an excellent secretary who could type and file. "I do everything else," she added. "And when I say everything, I mean *everything*!"

YOU

"Are you your body? Obviously you are more than the physical body. The body is an envelope, containing unknown, or at any rate surprising, qualities; an envelope that loses consciousness each night and wakes to a new world each morning, in varying moods. Is the real You then to be found in sleep? No, for when you wake, your thoughts connect with those of the day before. Are you the brain? Surely not, for the brain is liable to all sorts of strange aberrations; besides, when you come to think about it with the rather insufficient material at your disposal (do not be irritated by a sense of futility which almost inevitably supervenes at this stage), instinct may tell you that the permanent Self, underlying all contents of consciousness, is not to be found in any intellectual process.

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THE COMMUNIST WAY

"A drive to persuade Chinese workers and peasants to place their scanty earnings at the disposal of the State in the form of "savings" is in full swing in China. Somewhat cynically, the ruthlessness with which every available citizen is being driven to work for the State is being used as an argument in this campaign.

The workers are told that an increase of "savings" is certainly possible now, because whereas there was formerly only one wage-earner in many families the labour drive means that there are often two or more members of a family earning.

It is also urged that since the Government no longer issues national bonds, and the local Government bonds have not been issued in most parts of the country, the money which the people have supposedly saved for buying bonds can now go to swell the general "savings" total.

Communist organisations throughout the country have been instructed to play their part actively in the savings campaign, impressing on the masses that even small sums can help to place more capital at the State's disposal. It seems certain, however, that the wide disparity between earnings and the available supply of consumer goods is an important motive behind the campaign.

Two years ago Chou En-lai estimated that if the purchasing power of every Chinese increased by only one yuan a year available for personal spending, this would mean that the State would have to provide an additional 600,000,000 yuans's worth of consumer goods. If the extra earnings were spent on food 6,000,000,000 catties of grain would be needed, while if the money went on clothing 20,000,000 more rolls of cloth or 10,000,000 quintals of raw cotton would have to be made available to the public.

The present serious food and clothing shortage can thus be assumed to provide a good reason why people should be induced to save their money instead of spending it.

The savings campaign is being conducted with great thoroughness. Among propaganda methods used by the People's Bank are performance of plays with a "savings" message, the issuing of poems and songs on this theme, the establishment of "service stations" where savings can be deposited in factories, shops, communes and even schools and hospitals,—and in the case of railway workers at any rate—the sending of agents to the men's dormitories to collect savings early in the morning and again late at night!

A directive recently issued from the head office of the People's Bank lays down that the personnel of all communist organisations must open fixed deposit accounts for one year or longer, while other wage-earners are expected to open three or six-month accounts.

Workers herded in the communes are obviously particularly easy game for the savings drive, since the regimented system under which they live simplifies the campaigners' task of "suggestion."

The Bank has set up special credit departments within the communes and its agents are instructed to keep in contact with the workers in their leisure hours, see that they arrange "saving plans" and open savings accounts for them.

The "savings" drive, it may be suggested, probably helps to explain why Chinese with relatives abroad have been advising the latter to cease making their former remittances home, since their families in China can derive no benefit from this money", says a report.

What is the Desai way?

WEALTH CRAZE

In all the annals of wealth few careers have proved more riotous than the spendthrift sagas of "Wild Bill" Ransom. He inherited a million and spent it in a year, He came into another million, and got through that !

Then he inherited several thousand pounds ....and blue the lot chasing thrills—and girls —in all parts of the globe, during the hectic pleasure-crazy years of the 1920s and '30s.

The bulk of his pocket-money was left him by trust funds of multi-millionaire relatives. First, his great-grandfather, one of America's richest men, bequeathed him £1,250,000.

Ransom was then studying at college, so his first act was to buy college—lock, stock and...masters ! The pupils took the classes, and the unfortunate masters had either to lose their jobs or else take the place of pupils. For three days they were put through gruelling lessons and awkward examinations.

Then the law intervened.

But Ransom was soon used to the law. He bought a fleet of twenty-five powerful racing cars, and held a speed circus which created a sensation even in hard-boiled California. Almost every day he was summoned for speeding. The magistrates imposed the maximum fines, but the few paltry dollars meant nothing to the offender.

Ultimately a sentence of imprisonment was imposed. Ransom, with a bunch of lawyers behind him, took the case to a higher court. They confirmed the sentence. He took the case to the state court....and once more he lost. Then he threatened to go to the supreme court.

The sentence was never lifted, but it was never carried out.

With every fantastic indiscretion possible Ransom plunged through his fortune. When he wished to stay at the Beverly Arms Hotel —one of the lushest in Hollywood—the place was full. The manager politely refused to allow him a couch in the office.

Calmly Ransom cabled to New York and bought the hotel !

Then he ordered a gigantic bed to be set up in the principal lounge. There he blissfully slept, paying no heed to the astonished guests.

The next day he gave the Beverly to the manager who had refused him. The manager, from being a poorly-paid employee, became a rich man himself !

Ransom's hectic expenditure knew no limit. He bought 125 suits, three dozen pairs of shoes, twenty hats, three lorry-loads of underclothing, and an express train. The train was to be purely and simply his if ever he decided to cross America. It was fitted with showerbaths, steam heating, and even a small swimming pool !

Ransom never used it !

With his usual impetuousness, he decided that he would like to be an actor. He toured the offices of the film and theatrical agents and received polite negatives. Then he got into touch with executives higher up. Money changed hands: and the agents received orders to find work at any cost for the world's greatest spendthrift !

Subsequently he appeared as the star turn in a playlet at a Los Angeles theatre. But though money had purchased him his stardom, it did not save him from being hooted off the stage !

Undeterred, Ransom took everybody else in the programme for a cruise to the West

(Continued on page 6)

The Rationalist

STANDARD OF LIVING

Dr. D. N. Dey.

Since I came back to my motherland I have found to my utter dismay that many of the non-Indian papers and politicians miss no opportunity to impress upon us that the Indian standard of living is lower than that prevailing among other so-called advanced races of the world. And the most pathetic part of the whole thing is that our own leaders and the whole population from the intelligentsia down to the masses have been hypnotised into believing this to be true! We, who have had the good fortune to see a very small part at least of the good old days of India are in duty bound to put down before ourselves and the coming generations—and that in no unambiguous manner—the real state of affairs so that our young men may have full knowledge of themselves and their forefathers. That will help them in building up their future with hope, courage and confidence.

Let us first of all take the case of the masses. We need not go back to the days of Sri Ramachandra, Asoka or Akbar. Only a few decades ago every one of them had plenty to eat and to spare at home and they had a standard of living which could compare very favourably with that of any other people of the world. True they used to get lower wages. But the staple food like rice used to sell 8 maunds a rupee, while it is now Rs. 8 a maund. So if the wages have increased six times to ten times, the purchasing power of money has gone down sixty-four times i.e., the standard of living is ten times lower than what it used to be before. The fact that, in one place a man who purchased one rupee worth of paddy could hardly carry it home after working for the whole day and suspected that the seller must have mixed extra quantity of rice to get rid of his surplus stock, has its own morals. The standard of living of the masses that we now see round about us in India both for the masses and the classes is a degenerate form of the usual standard that obtained only a generation ago. It is going down the ladder in geometric progression until the relation between the present standard and their usual standard would be beyond recognition.

Comparison is odious no doubt. But if we compare the standard of living of our masses with that of the people of a similar standard of civilisation and culture like China and Japan, it would be apparent even to the most superficial observer that the standard of living, if you of course call it a human standard, among the masses in India now-a-days is simply non-existent. It is below the animal standard, excepting the fact that the organism lives. It can only be interpreted in the biological sense of its existence. So I refuse to recognise the present standard of living as Indian stadard, and I am sure with all these economic movements about us the masses will adjust themselves and come back to their original standard of living.

India is said to be the land of contrasts, and it is more so now due to the unbalanced economic conditions. The very rich and the very poor live side by side,

and that is due to the extreme poverty unknown in human history.

Among the rich folks the standard of living in true Indian style is higher in money value than the contemporary and corresponding status of people of other countries. In one of my trips to India I met an American in a homeward (India-bound) steamer full of these freeminded people of various parts of the globe eager to know India. He was very busy in taking down what they called comparative notes. I again happened to meet him on the Chowpathy Sands. In a 'Pan' shop (booth) there amongst its bill of fares was written that the price of a 'khili' of Benarasi 'pan' ranged from an anna to Rs. 100 'khili'. My American friend was rather hard put to it to realise that such a small thing like 'Pan' which is a mild luxury and does not sustain life should coot so much. That gives only a glimpse into the standard of living of the rich in this country.

Unfortunately for us the majority of our middle class people have been forced to live in ill-ventilated and sparsely lighted houses in the cities. This has been termed 'Indian standard of living.' This has been and is still being dinned into our ears for the last two generations, and has been accepted as fact which has now grown into conviction. A good deal of capital is made out of this for differentiating the wages between an Indian and a foreigner. You can take it from me and I can substantiate it that in the case of a foreigner his standard of living in his home country is supplemented by so-called essential amenities (which are unnecessary luxuries according to his home standard) to make up for his standard of living in India. So what many of our well-meaning leaders and those countrymen of mine who are members of the 'heaven born' services, have accepted as established fact, is really a fictitious standard. And the present standard which has no parallel and no place in the native's scheme of things cannot and ought not to be allowed to last long.

Even today class for class the standard of living in a few home units could be compared with the home units of any other countries of the world. It will be found that the expenditure in the case of the former is decidedly more than that of the latter. If unfortunately, in the majority of Indian homes to-day we find a low standard of living, that must be attributed to utter indifference induced by despair of outlook on life. Now take for example the standard set down for a typical Indian. In the case of a middle class Bengalee to enable him to live in a correct Bengalee style he must have in this season of the year at least a dozen white or cream tunics of fine warm clothes and at least three white or cream shawls, as otherwise the dirt will show—which is not the case with dark winter suits, and coloured shirts of these days. Take into consideration the laundry bills also. I for my own part quite well remember the days of my boyhood when my father was living and we had two changes of clothes (dhoties and tunics) every day, which I can hardly afford now.

Wherefore then all these talks of inferior standard of living? The talk of differentiating the Indian and foreign standard and branding the former with inferiority complex is mischievous on the face of it.

The other day I was pained and shocked to hear from an honest and well-meaning countryman of mine—an "England-returned" Indian officer trying to make out

a case for comparatively higher wages necessary for foreign trained officers due to their changed mode of living contracted from domicile in a foreign country. It revealed to me the depth to which the evil roots of the poisonous idea have extended themselves. I lost no time in convincing this young man by facts and figures that whether an officer lives in purely Indian style or in quite a different style due to his changed standard of living, acquired during his sojourn in a foreign country, the cost in the case of the former could be greater. So he should not talk of that again.

Plain living and high thinking is the kernel of our culture. That plain living did never mean living in dirty surroundings and indifference to personal cleanliness. It included among other things giving a portion of our wealth to "Daridra Narayan" (i.e., the service of the poor) which was a part of the many useful, economic and pleasant social obligations of a true "Grihasth". Even now in Calcutta this thing is going on among the well-known families. Let the critics compare the costs. And I am sure there will be enough incentive to our young men to earn money and live up to the real Indian standard of plain living and high thinking!

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(Continued from page 3.)

Indies. New York's most popular dance band was engaged for the trip at a cost of £100,000, and a thousand bottles of Champagne were stowed away in the hold!

For five weeks the ship cruised through blue waters while the theatrical vagabond aboard held mad carousal. Then, dramatically, a cablegram was sent "Wild Bill." It announced that, in less than a year, he had got through his million and a quarter!

The ship turned for home, and all the way Ransom ordered the band to play the Funeral March, jazzing it, distorting it, waltzing it, altering it as they wished—but playing it.

Soon afterwards a grandparent died, leaving him a tenth share of his £12,000,000 fortune!

Bill determined to put on the world's greatest stage spectacles, and chose a California girl for his star. Then suddenly he changed his mind. The girl tried to commit suicide on his lawn, the turf of which he had imported from Scotland at a cost of £25,000!

He married an alluring woman who later charged him with "refined cruelty." Ransom locking her in a room, staged wild parties; but this time he didn't get away with it, The court ordered him to pay £200,000 damages. His wife's clothes, it was revealed in court, cost £3,000 a week!

Next, Ransom staked dozens of riotous parties in New York, on a fortune left him by an aunt. In the middle of one party he jumped from a skyscraper window—and floated down to earth by parachute. Dressed up as a policeman, he held up the traffic in Broadway. For that he went to prison. while he was behind bars, his secret came out. He had become a drug addict. In 1936 he died of an overdose!

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ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯೆರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,
ಬೆಲೆ ರೂ. 10-00.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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A Weekly

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RS. 15—00

FORECASTING WARS !

Here is one of those things worked out by a man in an idle hour :

Zulu War began		1880
Duration (years)		1
	Total	1881
Add		1
		8
		8
		1
Boer War began		1899
Duration (years)		3
	Total	1902
Add		1
		9
		0
		2
1st World War began		1914
Duration (years)		5
	Total	1919
Add		1
		9
		1
		9
2nd World War began		1939
Duration (years)		6
	Total	1945
		1
		9
		4
		5
		1964

NOT IN INDIA

The following is a direct quote from the December 16 issue of Pravda, official Soviet newspaper :

"Prosecutor's Office of the Saratov Region has investigated the output of cigarettes of unsatisfactory quality by the Saratov Tobacco Factory of the Ministry for Gustatory Industries of the U.S.S.R. The cigarettes were placed on sale containing various admixtures, insufficiently stuffed with tobacco, and with torn wrappers.

"The director of the factory, D. K. Ovchinski, has been sentenced to seven years of prison, chief engineer P. V. Kireyev and production manager V. I. Podshivalin to five years of prison each.

"The First Sewing Plant in Erivan has systematically delivered to its customers men's clothes of poor quality. Chief Engineer A. T. Avakyan and production manager A. G. Manukyan have been sentenced to five years of prison each.

"The Duepropetrovsk plant 'Stamp Record' has produced 72,740 barn locks of insufficient quality. The guilty persons, technical supervisor G. K. Adartyam and production manager A. V. Kozlov, have been sentenced to five and seven years of prison respectively."

* * *

But in India Managers flourish on bad quality. Ed.

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UNSCIENTIFIC ORIGINS

The origins of some of the time-honoured practices in higher education do not tend to strengthen our confidence in these practices. Note the profound analysis and study which undergird America's widely accepted idea that a college education consists of four years of post-high-school study!

The main reason for the four-year college course in the United States today is that Harvard adopted it in 1636. Harvard adopted it because Oxford and Cambridge had it. Oxford, when started in the middle of the 13th century, adopted it because English parents, who had been sending their sons to Paris to study informally, decided some years earlier that four years of university study would be a reasonable length of time to stay away from home. In this careful, studied, scientific fashion we in America have conducted that four years constitutes a complete college education!"

BIRD BRAINS

At an airport there's a pheasant who thinks he is an aeroplane. When a plane is taxi-ing along the runway, the bird appears from the weeds and struts alongside. And when the plane starts to take off, the pheasant goes racing after it and takes off, too!

When a truck driver stopped for breakfast, four sparrows flew out from under the bonnet of the truck and began picking up titbits from the street. Half an hour later the driver returned to the truck and started the engine. The birds flew back under the bonnet and drove off with him!

Last spring a pair of robins built a three-egg nest in a car of a monorail tram system. The robins even worked out a schedule, whereby one sat on the nest and went for a ride each time the tram made its 20-minute circuit, while the other gathered food and awaited its spouse near the base loading platform!

"If you're in the right, argue like a man; if you're in the wrong, like a woman."

P. J. TOULET.

"To be good is noble, but to teach others how to be good is nobler—and less trouble."

MARK TWAIN.

"The world has forgotten, in its preoccupation with Left and Right, that there is an Above and Below." FRANZ WERFEL.

"Experience is the name everyone gives to his mistakes." OSCAR WILDE.

"A society of sheep must in time beget a government of wolves."

BERTRAND DE JOUVENEL.

"Americans have more timesaving devices and less time than any other group of people in the world."

DUNCAN CALDWELL.

"When people look me over it always reminds me of the gallery at a tennis match—except that the heads go up and down." MARLANE DIETRICH.

"Life is ten percent what you make it and 90 percent how you take it."

IRVING Berlin.

QUEAR ECONOMICS

"Export-import situations in Europe have caused some strange upheavals. When Gunnar Myrdal, Swedish economic expert, dined at the home of Jean Monnet in Paris his host apologized because he was unable to offer any of France's celebrated Camembert cheese. But he did have some genuine English Stilton. Next day, Mr. Myrdal had lunch in London with Sir David Waley, who expressed regret that that he could serve no Stilton cheese. "However, he said, "I can give you some real French Cammembert."

The Rationalist

THE UNIVERSE

The universe as we picture it is a system of thousands of millions of galaxies. Each galaxy is a swarm of thousands of millions of stars. Towards the outer rim of one of these galaxies—the Milky Way—is a star of medium size and moderate temperature, already yellowing into old age—our sun!

The earth is one of various fragments which, once upon a time in some way unknown, began to revolve round the sun. The crust of the earth is only a few miles thick. Beneath it the molten rocks and metals simmer in fervent heat and are prevented from bursting into flame only by the enclosing shell of granite and basalt.

The placid sky is revealed by modern astrophysics as a vast heterogeneity in which innumerable suns, singly or in multiples, are darting about in almost all directions like the excited molecules of a gas Vega is approaching at eight miles a second, Aldebaran is receding at 33 miles a second, Arcturus is crossing at 84 miles a second! The two end stars of the Big Dipper, in Ursa Major, are moving in one direction, while the other stars of this constellation are pulling away at enormous velocity in the opposite direction!

Nor is our star an exception: the sun is spinning a dizzy course towards the outer rim of the Milky Way at 12 miles a second, trailing the earth and all the other planets with it; and at the same time the solar system is being swung in a gigantic arc at 150 miles a second as the Galaxy itself rotates like some colossal stellar pinwheel!

Everything in the universe is seen as it *was*, never as it is. We see the sun as it was eight minutes ago, Sirius as it was nine years ago, the Pleiades as they were 500 years ago! On a clear moonless night the eye may distinguish a cloud of pale light no bigger than the moon in the constellation Andromeda. This cloud is one of the outer galaxies, and it appears to us as it was two million years ago—what may have happened since then to its uncounted stars we cannot tell!

WAR TALKS

In the early days of the American Civil War, an elderly lady told the Press that she thanked God that she was able to do something for her country; her two sons, all she possessed in the world, were in the Northern Army. Her only regret, she said, was that she could not have known 20 years before that the war was coming—she would have furnished more.

* * *

When U. S. Seretary of State Dean Rusk filled in the official federal employment forms, he stopped for a moment at the line asking whether any relatives had ever plotted to overthrow the government of the United States. Then he wrote in a precise hand: "My two grandfathers!"

Both served in the Confiderate Army during the American Civil War!

* * *

In Washington there stands a statue to General George McClellan, noted chiefly for his lack of aggressiveness in the American Civil War. The monument is placed where three streets meet; the general faces down one, and the other two are at his back.

An officer of a later period, who knew his history, paused at the monument one day and observed to a friend: "What a perfect location for McClellan! One avenue for advance, and two for retreat!"

POLITICIANS LET LOOSE

Western nations have become resigned to the insults flung by Soviet politicians and newspapers. The historical outbursts of M. Gromiko and the Soviet newspaper, Pravda, are now accepted as typical and permanent examples of Russian bad taste and ignorance, writes Answers.

Consider the extremely rude manner in which the Soviet radio has described Marshal Tito: "He is a traitor, bandit, greedy ape and chattering parrot. He is also a deserter, coward, comedian, thief, hypocrite, hangman and insolent dwarf. His writing is as rotten as Churchill's."

But this is poor stuff compared with the classic insults hurled at Mr. Churchill by Dr. Goebbels during the war years His supreme effort was made in 1941, when he gave us this "profile of Winston" at "a House of Commons orgy".

"There he sits," screamed the Herr Doktor, "with his glass of port in front of him and his fat cigar in his mouth, with a huge, bloody red steak which he puts in his mouth in big chunks, and chews and talks and smokes until the blood trickles down the side of his mouth. He has been drinking blood for fifty years!"

Here Goebbels paused for a full half minute, presumably to gather his breath, then went on:

"Churchill is an inflated charlatan, unscrupulous butcher, hard-faced liar, false prophet, demented drunkard, mad fool, imperial grave-digger, hideous hippopotamus and demagogic whisky-guzzler.

"And this Englishman" he added in a surprised afterthought, "comes from a good family!"

Mr. Churchill is said to have enjoyed this hysterical outburst tremendously, for only a few days before he had himself started the war of insults by describing Hitler as "a tiger, a boa-constrictor and bloodthirsty guttersnipe!"

Many other British statesmen have added their sizzling contributions to the gospel of vituperation. We have Mr. Anuerin Bevan's famous "vermin" speech, Mr. Shinwell's "Tory middens" and "two hoots," and the late James Maxton's description of Mr. Neville Chamberlain as "the Minister of Death".

But top of the class was Disraeli's summing up of Sir John Campbell, a former Scottish Attorney-General, as "this booing, fawning, jobbing progeny of an alliance between haggis and cock-a-leekie!"

* * *

One night not long ago more than 100 Washington notables attended a party in honor of Titus Oates in the Hotel Stattler's South American Room. The distiguished guests were milling around, sipping cocktails and looking for the guest of honor, when each was given a slip of paper which read:

"Mr. Oates regrets he will be unable to swill with us today. If you wish to know why, we refer you to page 1111 of Webster's Biographical Dictionary which states: 'Oates, Titus. 1649-1705. English impostor and fabricator of the Popish Plot.'" The paper went on to say that Oates' forgery of the plot, whereby Catholics were supposedly pledged to massacre Protestants, burn London, and assassinate the king, resulted in the death of about 35 persons! Sentenced to life imprisonment for perjury, he was later released by William of Orange.

The party was the idea of George Dixon, Washington newspaperman, who wanted to prove that people in Washington will attend a party for anyone!

JAP MANNERS

Upon entering a Japanese house (says a writer in the Morning Post) you do not ring a bell or rudely knock on the door, but clap your hands- Whereupon a neatly-dressed maid will come to the door, drop on her knees, and slide it open, bowing low to the floor as soon as she sees the guest, and will then lift her head and await your inquiry. "Is the honourable Front of the House at home? No? Then is the honourable Back of the House in? Then I will come in." On entering you must kneel on the soft tatami floor, a zabuton being handed you to place your knees on: but if there should be a solitary chair, you will be honoured with that, the polite request being, "Please honourably hang yourself up." The Japanese command an extreme nicety of expression in all these things. If you are introduced to some one, you say, "For the first I hang upon your august eye." This has the same significance as the colonial "I am pleased to meet you." When you take your leave you say, "I must attempt honourable exit," which would in some modern parlance be changed to "audust skedaddle". And so you ultimately, and without hurry, effect your departure, amid much bowing and exchanging of compliments.

BRITISH M. P.S

Several laughable incidents occurred in the House of Commons on Monday night. Mr. Cabone Morgan, a Welsh lawyer, is very demonstrative in his gestures, and swings his arms about. For want of a table to thump upon, he knocked Sergeant Simon's hat (who was sitting below him) over his eyes. A scene of apologies followed and much laughter, which was increased by Mr. M'Carthy Downing—who sat next to Sergeant, and was equally exposed to the orator's vehemence–gravely removing his hat, as if he had more respect for that than for the head it covered. Mishaps of this kind are contagious, for when Mr Stansfield (the President of the Poor-law Board), was defending the estimates with great vigour, Mr. Glys brought him a glass of water. He set it down on the table, and soon after, in the vehemence of his address, Mr. Stansfield upset it. This produced another roar, and that again was increased by Mr. Jowe, who (careful, saving man that he is) began to mop up the water with his handkerchief, but he went about his work so clumsily that he knocked over the inkstand, which came with a crash on to the floor, to the serious detriment (it was hinted) of the Chancellor's nether integuments!

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Proprietor & Editor : G. R. JOSYER, M A , F R.E S.

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RS. 15—00

INDIAN ORDNANCE

Modern engineering has now reached very great heights of skill in the making of ordnance, and a visit to one of the great arsenals in a modern country would open one's eyes to the wonderful developments that have taken place. It is not, however, without interest, to turn back to the methods by which the Indian engineers carried out their aims in making ordnance for use in the wars in the Mughal days. They were innocent of the many wonderful contrivances which are in use for ensuring accurate aim, nor did they possess the mobility of modern guns. It was during the Mughal period that these guns were largely introduced and they are still to be seen in many places. Unfortunately, the authorities have not exercised all the care they might have done to preserve them, and doubtless large numbers have been broken up for scrap iron! The Government of India and the local authorities are now exercising a measure of control over these interesting relics of the past and it might be an advantage if some of the most typical ones were gathered together in some central meseums. The majority of them still remain in the places they occupied under the Mughal rulers and add an interest to the old ruin, but they are not accessible in many cases.

Perhaps the city of Bijapur provides the largest number of interesting specimens of old guns, some remain in their old positions on the walls of the city, others are collected in front of the Gol Gombuz. The Malik i-Maidan is probably the most famous gun in India, and the stories of its wonderful powers have often been told. This is not typical of the ordinary gun to be found there, so the picture of Landa Kasab gun is selected as giving a good idea of the guns to be found in considerable numbers in that city. The Landa Kasab bastion is on the south side of the city. The gun is the largest piece of ordnance in Bijapur. This great gun measures 21 feet 7 inches long, the diameter at the breach is 4 feet 4 inches, at the muzzle. 4 feet 5 inches, the calibre is 1 foot 7½ inches and the estimated weight nearly 47 tons! It is constructed in the same manner as the other guns on the bastion. It was constructed of wrought-iron bars, of square section laid longitudinally about the bore over which rings were slipped, one at a time, and each welded with the last while red hot; as they cooled they shrank and bound the iron bars firmly together. In the case of some guns as many as one hundred and fifty such rings are to be clearly traced. The picture of the Haidar Burj is of interest as showing the type of bastion sometimes employed for emplacements for these huge guns. The reason why this particular structure was built was because the ordinary space of the walls of the city would not suffice for the two long guns which are to be seen on the top of the tower. The longest of these, known as the Lam charri or Farflier is the longest in the city, measuring 30 feet 8 inches, with a bore of one foot, much less than in Landa Kasab gun. It was intended to carry a long distance, and to place it on a low bastion would have crippled its capacity. In order to get a good range this tower was built. Besides the Farflier is a smaller gun about 20 feet long. It is not known how the old builders managed to get such huge pieces to the top, but it is surmised that they were brought to the top by means of an inclined plane which was afterwards removed. A simpler method would have been to have laid the guns in position on the site, and to have carried them up with the tower as the latter was raised, course by course,

There is a flight of steps by means of which the summit can easily be reached. Such an expense as would be involved in the building of such a tower would not be incurred save in the case of such a long gun intended to carry a long distance.

A specimen of a long gun is the one which is to be seen on the walls of the old fortified city of Bidar in the Hyderabad State. It will be seen that this long gun, nearly 30 feet in length, is constructed on the same plan as the others referred to. At the one end there are strong rings which would be used for lifting the gun when it was necessary to move to another position. The other end is decorated by more elaborate rings which are carved. The illustration showing the long gun at Bidar, gives a feature in the long double row of strong iron rings. In moving such a heavy gun these rings would doubtless serve. Strong supports would be passed through them and a number of men would shoulder each support. But such an operation would not be carried out more often than absolutely necessary, and we imagine that such guns would seldom be moved from their position on the walls of the city.

An example of a moveable gun on the highest platform of the famous old fort of Daulatabad may be referred to. The traveller describes this piece of artillery and says that it was raised to its high place under the directions of a European gunner in the service of the great Mughal, who had repeatedly been refused leave to return to his native land but was promised it if he could mount the gun on this spot. Stimulated by the promise he succeeded in a task which cannot fail to elicit greatest interest. Through the ravages of time it is now falling to pieces, but it must have been very strong to stand all that was required of it. The central block is placed on an iron pivot so that it is possible to move the gun round a half circle Lower down the rock there is another interesting gun, made of gun-metal and very richly chased. Reference may also be made to another old famous gun which lies on the outskrits of the city of Murshidabad embedded by the side of a giant pipul tree which has lifted the gun three or four feet from the ground. Roots have grown all round the cannon. It has nine brass tables on its monster sides and the inscription on one of them has been thus translated: —"During the just and equitable administration of Islam Khan, that accomplished ruler by whom the large country of Bengal was brought into order, and whose generosity, like clouds, showered down blessings everywhere, and at whose door Fortune attended as an insignificant slave, this dragon-like gun was manufactured for the destruction of the enemy of the Emperor of the time, Shajahan." Another tablet records that the gun was made in Decca in 1637 and that it weighs 212 maunds. The charge of gun-powder required to fire it is 28 seers. Eight metals are believed to have formed the composition of which the gun was made—gold, silver, copper, lead, zinc, mercury, iron and tin, and in this admixture was supposed to centre certain good fortune of war. The gun is worshipped by the simple village people as a god, and offerings of milk etc., are poured over the nozzle each morning, and its aid is often invoked for protection against plague, cholera and famine. This is the case with most of these old guns and one frequently finds that they have been exalted into divinities. In the bazars of Decca there is another gun of similar dimensions.

In some of the cases mentioned it is fitting that these old pieces of ordnance should remain in the places in which they have seen service, but those lying in distant places, seldom visited, may well form part of the proposed war museums.

The Rationalist

HINDU SUPERIORITY

HINDU COLONIZATION

(Continued from last issue.)

(5) Thursday is called Brahaspatiwaram by the Hindus, after Brahaspati, or Brahma, their principal god; it bears the name Thorsdag amongst the Scandinavians, after their principal god, Thor.

(6) Friday is called by the Hindus Sukrawaram, after Sucra, the god of beauty; it is named by the Scandinavians after Freja, the goddess of beauty, Frejdag.

(7) Saturday is called Saniwaram by the Hindus after Sanischar, the god who cleanses spiritually; it is named Lordag by the Scandinavians from loger, bathing.

"We have here," says Count Bjornstjerna, himself a Scandinavian gentleman, "another proof that the myths of the Scandinavians are derived from those of the Hindus." [1]

1. Theogony of the Hindus, p. 169.

The ancient Germans appear to have migrated from India. Mr. Muir says: "It has been remarked by various authors (as Kuhn and Zeitschrift. IV. p. 94 ff) that in analogy with Manu or Manus as the father of mankind, or of the Aryas, German mythology recognises Manus as the ancestor of Teutons." The English 'man' and the German 'mann' appear also to be akin to the word 'manu', and the German 'mensch' presents a close resemblance to 'manush' of Sanskrit"—Manning's Ancient and Mediæval India, Vol. I, p. 118.

The first habit of the German, says Tacitus, on rising was ablution, which Colonel Tod thinks must have been of Eastern origin and not of the cold climate of Germany, as also "the loose flowing robe, the long and braided hair tied in a knot at the top of the head so emblematic of the Brahmins."—Tod's Rajasthan, Vol. I, pp. 63 and 80.

The Germans may be the Brahmins or Sharmas of India. Sharma became Jarma and Jerma became Jerman. For in Sanskrit sh and j and a are convertible into one another, as Arya Arjya and Arshya (see Max Muller's Rig Veda). Csoma-De-Coras in the Preface to his Tibetan Dictionary, says: "The Hungarians will find a fund of information from the study of Sanskrit respecting their origin, manners, customs and language."

Colonel Tod says: "I have often been struck with a characteristic analogy in the sculpture of the most ancient Saxon cathedrals in England and on the continent to Kanaya and the Gopis. Both may be intended to represent divine harmony. Did the Asi and Jits of Scandinavia, the ancestors of the Saxons, bring them from Asia?"—Tod's Rajastan, Vol. I, (People's Edition), p. 570.

The Druids in Ancient Britain appear to have been Buddhistic Brahmans; they adopted the metempsychosis, the pre-existence of the soul, and its return to the realms of universal space. They had a divine triad, consisting of a Creator, Preserver, and Des-

EASTERN ASIA

The eastward wave of Hindu emigration covered the whole of Eastern Asia, comprising the Transgangetic Peninsula, China, Japan, the isles of the Indian Archipelago, and Australia, and finally broke upon the shores of America.

The manners and institutions of the inhabitants of the Transgangetic Peninsula bear so strong an affinity to those of the Hindus that one cannot resist the idea of their having been a Hindu race at some distant period. The fundamental principles which underlie their polity, manners, morality and religion are the same as those of the Hindus. It may in fact be taken for granted that the Trans-

gangetic Peninsula was but a part of and parcel of India so far as society, religion and polity were concerned. There was no general change in India but was also wrought there. The propagation of Buddhism was not confined to India; the people of the Transgangetic Peninsula took their share in it.

China accepted the religion of the great Buddha. Thenceforward it became a rival power with India in the eyes of the inhabitants of the Peninsula. The Aryas of India soon reverted to their ancient faith, or rather to a modified form of the ancient faith, but on the people of the Peninsula the grasp of the reformed faith was too firm to be so easily shaken off, and thus the silver cord of friendship that tied the two together was snapped. The inhabitants of the Transgangetic Peninsula thenceforward began to look up to the Celestials rather than to the Hindus for enlightenment and instruction. But as their political and social institutions had a Hindu cast, a total overthrow of Hinduism in consequence of this cleavage was impossible. Their civilization therefore retained its Hindu basis.

Lower Burma or Pegu was conquered by emigrants from the Telugu kingdoms. [1] One of Asoka's missions was to Suvarna-Bhumi or Burma, and one of the most famous of Hindu settlements, the remains of which exist, was Thorakhetra, near Prome. [2]

Mr. R. F. St. Andrew St. John says: "Somewhere about 300 A. D. people from the west coast of the Bay of Bengal founded colonies on the coasts of the gulf of Martaban of which the principal appears to have been Thaton, or Saddhammanagar. [3]

(To be continued)

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troyer, as with the Buddhists. The Druids constituted a Sacerdotal Order which reserved to itself alone the interpretation of the mystories of religion.

"The ban of the Druids was equally terrible with that of the Brahmans: even the king against whom it was fulminated 'felt,' to use the expression of the Druids, "like grass before the scythe,"—Theogony of the Hindus, p. 104.

Mr. Pococke says; "It is in no spirit of etymological trifling that I assure the reader that the far-famed 'hurrah' of his native country (England) is the war cry of his forefather, the Rajput of Britain, for he was long the denizen of this island. His shout was 'haro! haro! (hurra! hurra!). Hark to the spirit-stirring strains of Wordsworth, so descriptive of this Oriental warrior. It is the Druid who speaks:—

"Then seize the spear and mount the scythed wheel,
Lash the proud steed, and whirl the flaming steel,
Sweep through the thickest host and scorn to fly,
Arise! arise! for this it is to die!
Thus, 'neath his vaulted cave the Druid sire
Lit the rapt soul, and fed the martial fire."

The learned Pictet says: "I here terminate this parallel of the Celtic idioms with the Sanskrit. I do not believe that after this marked series of analogies, a series which embraces the entire organization of their tongues, that their radical affinity can be contested"—Colebrooke's Miscellaneous Essays, Vol. II, p. 179, Translation of Jatimala.

"The Celtic race established in Europe from the most ancient times must have been the first to arrive there. The decisive analogies which these languages still present to the Sanskrit carry us back to the most ancient period to which we can attain by Comparative Philology...." Lettre a M. Humboldt, Journal Asiatique (1836), p. 455.

For further information regarding the Hindu colonization of Great Britain see Godfrey Higgins "Celtic Druids," wherein it has been proved that the Druids were the priests of the Hindu colonists who emigrated from India and settled in Britain.

SRI RAMANUJA

whose 946th Birthday was celebrated 23-4-1963,
by all Sri-Vyshnavas.

पुण्याम्भोजविकासाय पापध्वान्तक्षयाय च ।
श्रीमानाविरभूद्भूमौ रामानुजदिवाकरः ॥

ಪುಣ್ಯಾಂಭೋಜವಿಕಾಸಾಯ ಪಾಪಧ್ವಾನ್ತ ಕ್ಷಯಾಯಚ ।
ಶ್ರೀಮಾನಾವಿರಭೂದ್ಭೂವೌ ರಾಮಾನುಜದಿವಾಕರಃ ॥

"Sri Ramanuja came on Earth, like the Sun, to make the lotus of virtue bloom, and the darkness of sin disappear."

Max Muller wrote, "We ought, therefore, to look on Ramanuja as a perfect equal of Shankara, so far as his right of interpreting Badarayana's Sutras according to his opinion is concerned. It is the same here as everywhere in Hindu philosophy. The individual philosopher is but the mouth-piece of tradition, and that tradition goes back, further and further, the more we try to fix it chronologically. While Shankara's system is Advaita, i.e., absolute Monism, that

of Ramanuja has been called Vishishta-Advaita, the doctrine of Unity with Attributes, or Monism with a difference i.e., inclusive of the material world."

Annie Besant wrote, ' Here a Great Sage has helped us,—one of the Great Ancient Indian writers who have devoted themseves to the teachings of the Higher Spiritual Truths, the sage Ramanuja. He has dealt with the preliminary stages by which man develops devotion, by which he may gradually prepare himself to be a receptacle of real Love."

Romesh Chandra Dutt wrote, " Ramanuja was the first of this glorious band of modern Hindu reformers. He lived in Southern India in the eleventh century; he proclaimed the unity of God under the name of Vishnu; and he preached the love of God as the way to salvation. Sectarian opposition compelled him to fly from his own country; and in Mysore he converted the king and the people to his own faith, and established seven hundred monasteries dedicated to the faith of Vishnu."

Swamy Vivekananda wrote " Shankara with his great intellect had not, I am afraid, as great a heart; Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them. He took up the ceremonies, the accretions that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people, who absolutely required these. At the same time he opened the door to the highest spiritual worship from the Brahmin to the Pariah."

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ಮು|| ರಾ|| ಜಿ ಆರ್. ಜೋಶ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ ಎಚ್. ರಾಮಯ್ಯ. ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹ ವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ತೀವುದ್ಯುವರಾಜರು:

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ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವಿನಂಥ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರವ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ"

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯೆರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

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ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,
ಬೆಲೆ ರೂ. 10-00.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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RS. 15—00

"POET'S MISSION"

SAROJINI NAIDU.

At the Theatre Royal, Nairobi, on Jan. 28, 1924, Mrs. Sarojini Naidu delivered an interesting lecture on "The Poet's Mission." The Colonial Secretary, Mr. E. B. Denham, C. M. G., presided. In introducing the lecturer, the Colonial Secretary said:—"Whatever our political views may be—however divergent—we can all unite in paying our tribute to a poetess whose mission it is "to sooth the passions and inspire the noblest feeling of mankind!"

Mrs. Naidu, says the "Statesman" report, in the course of her address, said there were in India a race of wandering minstrels, a tribe of roaming singers, who obeyed their vagabond instincts, and who could not be caged, who passed from village to village singing, carrying a lute in one hand, and all their worldly possessions in the other, and if they were women, with a child or children clinging to them!

She was of that race; and she went from village to village, from country to country and from continent to continent; and always like them she had one song, that of the brotherhood of humanity, the indivisible unity of mankind! That was the poignant phrase that underlay all the songs of these village singers and of all poets, whose mission it was, after devastation, to come with a message of healing, to help, and to inspire others to rebuild the world nearer to the pattern of the land of the heart's desire. And these wandering minstrels were the real warp and woof of India's history, which did not consist in its kings, or its ascetics, its warriors, or lawgivers or priests, but in the legends of its singers and prophets, who built up the living treasury of tradition and belief of the Indian peoples.

She painted a word picture of the great beauty of the coming into the villages of these vagrant singers, as they came in the evening, to huts and houses so similar to those she had seen in the African fields through forests and by singing streams like those of Africa; there the wandering singers tell of the gods that never die, of the great truths that are eternal; of the indivisible unity that binds all humanity and, saying this, singing this, they preach a truth, simple but profound as all the researches of theology. They talk of the primitive and primal things that outlast all else, and that are universal; of the rapture and the terror of motherhood, of love of war, of the oneness of world emotion and of world experience. They tell of the children who defied kings, of the wonders done by women who could not read and write, of the great queens who rode among their troops, of the Mogul empresses, and of kings who were the fathers of their people.

And, as the Greeks listened to the Iliad and the Odyssey, so these villagers listen to the stories of the heroism of warriors, and of the tenderness of heroes. These singers ate the living universities: no old woman is outside the scope of their influence, and from them, ultimately, all real culture of India takes its source.

No man or woman could be a poet who held aloof from the rougher world around them; it was his or her mission to be the voice of the age, and to focus its divergent experience and emotion. He had to find the word that should crystallise and express and explain to the simple these things they felt but could not themselves explain or express, and here they touched the universality of poetry, the underlying unity

of the experiences and emotions it expressed. Languages differed, customs and religions that were misunderstood brought strife instead of peace, but beauty and human emotion speaks everywhere and always with one voice. Kalidasa or Wordsworth describing Nature spoke as would speak the African one day in describing the wonder and the rapture of Africa. Cradle songs that she had heard in Southern Italy, in Norway, in the Welsh mountains, in Central India, in Ceylon, meant the same as that crooning that she did not understand and could not reproduce that she had heard on the Embu read that day: but the poet was he in each race who found the language to express these universal emotions and energies.

Could widowhood be different in Africa to what it was in India, in Europe or the Southern Seas, save in its accidental accompaniments? Was motherhood different? Were love and war and loss, religion the voices of the grass, the call of the drums of war, the thrilling exstacy of prayer different? Poetry was the expression for those who could not interpret and define and vocalise them, of all these emotions and experiences. And the poet had to respond to every call made upon him. He could not say he would write of the sunset but not of the red wound of humanity. He must know what the boatmen on the Volga or the Danube or the Thames feel, he must know what the riders in the sedan chairs of St James's, of the palanquins of the East felt and what the emotions of the bearers of so much loveliness.

She passed to an analysis of emotional poetry, love-songs of the East, and alluded to works of her own that had been commended by Thomas Hardy and W. B. Yeats. She dwelt on the poetry of asceticism and though she was not an ascetic, she claimed to feel the pains and rapture of those who were, "Tomorrow's unborn woes depose the sorrows of our yesterdays." She described the poetry that in response to the appeal of her daughter ("Let us drive into the sunset and find a poem, mother") who was now at Oxford, she had written depicting the Kurdish beggers, the natural beauties of Northern India, and the meaning of friendship. And after discribing the unity of the great world religions as poetry expressed it, she concluded with a reference to war poetry, quoting from one of her own on the "Gift of India" during the war. "When you honour the deeds of the dauntless ones, Remember the blood of my martyred sons!"

Sarojini Naidu.

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The Rationalist

ANOTHER WISEACRE

"India was getting backward in scientific research, Professor P. C. Mahalanobis, Member of the Planning Commission, said last week.

"We have been eating up the capital. Scientific institutions are not developed as adequately as are needed," he said at a discussion on "planning of Scientific Research" at the National Institute of Sciences of India.

Professor Mahalanobis gave comparative figures of many Western and Communist countries to show that India had been lagging in scientific research since independence.

He said they had started with an edge over China 16 years ago. But China according to figures available, spent consistently on scientific research an annual average of around Rs. 70 crores, exclusive of defence science

On the other hand, India spent about Rs. 70 crores during the first two Plan periods. The Third Plan allocation was about Rs. 200 crores. "We must take science seriously". Prof. Mahalanobis pleaded."

Does this man take science seriously? What has he achieved all these years? Is not Rs. 70 crores spent in 10 years on so-called research a magnificent expenditure? And what have this man and his friends got to show in return? Nothing! The so-called research stations that stud the country since 15 years are mere dummy show-pieces, serving as clubs for scientific pensioners to make-believe that they are carrying on research!

A large number of D.Sc's, a large number of test tubes and a large number of gadgets, huge hulks of buildings, and 6 figure yearly budgets, and redundant annual festival gatherings addressed by the inevitable Mr. Nehru, is this scientific research? What money did Washington Carver, Thos Edison or J. C Bose require for research? What have Bhatnagar, Thacker, Bhabha got to show for the public money that they have spent? Cipher! If you spend ten times more on them they will show 10 ciphers!

This man with the long name says that China has spent much more than India. China is 4 times as big as India, and may be 4 times as rich. And what has it achieved?

What is scientific research? It is all very well for U.S.A. and Russia to race in research and stock atom bombs and turn out space rockets. Does this man want each country in the world to spend Rs. 1000 crores a year and produce atom bombs and space rockets! Why should they? Is science research different for each country? When some countries have already reached the top, why should Bhabha waste our money by starting from the bottom? Are we apes intent on mimicry?

When a man becomes a member of the so-called Planning Commission he seems to become inebriate, pontifical, self-opinionative, impractical, and reckless of public consequences! He may not be capable of producing a pie, but he longs to scatter crores! They do not realise that the public laughs at them and denounces them. But they carry on in their mad career, under the aegis of Mr. Nehru, while the nation is sinking into poverty, want, and frustration. O you! Desais, Srimannarayans, V.K.R.V, Raos, and Mahalanobises!

AN ECONOMIST

Heywood Broun, one of the kindest newspapermen ever, was not blessed with much executive ability. When he was running a publication called Connecticut Nutmeg, its managing board empowered him to start new hands at $35 a week minimum to $50 maximum. Broun accordingly asked every job seeker: "Which would you prefer—$35 a week or $50?"

HOW SHE GOT HIM

Mrs. William Allen White, once asked how she captured the famous editor as a husband, replied that she had been impressed by some poems she had read signed W. A. White, and then one day a friend told her he was having a fellow named White to spend the week-end. "Not W. A. White?" she asked; "I want to meet him."

"Won't do you any good," her friend answered. "He's interested in somebody else."

"Leave that to me," she replied.

Continuing the story, Mrs. White said: "I saw that he was hanging on the tree. So I went out, held out my apron, kicked the tree and he fell in!"

QUEEN MARY

The late Queen Mary visited a hospital ward one day and paused for a moment at the bed of a little girl. She asked the child where she lived, and the child said, in Battersea.

"Where do you live?" the girl asked, unaware of the rank of her visitor.

"Oh, just behind Gorringe's shop," Queen Mary replied!

THE LANGUAGE

U.S. Ambassador Clare Boothe Luce's favourite opening line when she began speaking Italian to Italians, in preparation for her late mission to Rome, was: "I am now going to try to talk in a language that's not mine. And when I do, you'll probably think it's not yours, either!"

SELF CONTROL

"The voluntary path to cheerfulness, if our spontaneous cheerfulness be lost, is to sit up cheerfully, and act and speak as if cheerfulness were already there. To feel brave, act as if we were brave, use all our will to that end, and courage will very likely replace fear. If we act as if from some better feeling, the bad feeling soon folds its tent like an Arab and silently steals away."

WILLIAM JAMES

* * *

"Day after day, the first thing on awaking, the uncontrolled, the unpoised, should say to themselves, "I know that something is going to annoy me today. I will not let it draw from me expressions, or even indications, of irritation, worry or fear.

"Whatever hapens I will maintain a calm demeanour. I will take pains to put myself on guard against myself."

It is impossible that this good resolution will be kept to the full from the outset. But persevering, the conquest of the trivial will sooner or later be complete. And in conquering the trivial, control has been gained, fitting one to meet the severest of tests."

H. A. BRUCE.

KNOWLEDGE

"What the young man ought to get before himself is not knowledge in general, or of anything indifferently, but knowledge of what is great, and beautiful, and good: and this, so far as the imagination is concerned, can be attained only by some special attention paid to the aesthetical culture of the intellect. Poetry, painting, music and the fine arts generally, which manifest the sublime and the beautiful in various aspects and attitudes, are not an accidental accomplishment, but an essential and most noble blossom of a cultivated soul."

"There is no more sure sign of a shallow mind than the habit of seeing always the ludicrous side of things, for the ludicrous, as Aristotle thinks, is always on the surface."

"Our faculties, like a slow beast, require flogging occasionally, or they make no way."

"Stick to the great books, the original books, the fountain-heads of great ideas and noble passions, and you will learn joyfully to dispense with the volumes of accessary talk by which their virtue has been as frequently obscured as illuminated."

"Some readers are like jellybags, they let pass away all that is pure and good, and retain only what is impure and refuse. Another class are like a sponge; there are they whose minds all suck up, and give it back again, only a little dirtier. Others again he likened to an hour glass, and their reading to the sand which runs in and out, and leaves no trace behind. And still others he compared to the slave in the Golconda mines, who retains the gold and the gems, and castes aside the dust and the dross!" COLERIDGE.

"Some readers enjoy without judging. Others judge without enjoyment, and some there are who judge while they enjoy—and enjoy— while they judge."

GOETHE.

"Libraries are the wardrobes of Literature, whence men, properly informed, may bring forth something for ornament, much for curiosity, more for use."

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Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon, but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

"The book represents the cream of human knowledge, worldly wisdom, and saintly thought, from the writings of ancient Indian thinkers and seers, which have come down from the hoary past, and moulded the lives of millions of men and women during the centuries. Shakespeare or Emerson, Voltaire or Goethe, Homer or Virgil, Confucius or Tolstoy, have not said anything nobler, more refined, more comforting, more delectable, or more inspiring! Readers can judge for themselves whether it is not so. The more they dwell on these gems of thought, the more they will appreciate their deep significance, inimitable perfection, and ineffable fragrance!" Price Rs. 10/-

CORONATION PRESS, 100 Feet Road, Mysore, India.

Review in the "Hindu", Madras

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10/)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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RS. 15—00

MEDICAL AID

Dr. Guido Guida, of Rome, treats more patients in a year than a score of National Health medicos in Britain put together, yet he has never seen one of them and he receives no fees for the treatment he prescribes.

The reason is that this sixty-year-old Italian physician is a ships' doctor who never goes to sea. He treats his many sailor patients entirely by short wave radio and he gives his services voluntarily.

Dr. Guida started his free medical service for sailors back in 1935 when he heard that the crews of many ships at sea lacked medical aid. The authorities approved of his idea, and for the short-wave sending and receiving set fitted up in his surgery he was allotted the call sign MEDRAD (Medical Radio) and CIRM (International Centre Radio Doctor).

So, to-day, if a sailor in a merchantman at sea is stricken with an illness the treatment of which is beyond the captain's resources, he can call up Medrad Cirm for expert advice.

If reception in Rome is poor other ships will relay his message. The captain can then describe the patient's symptoms so the doctor can make a diagnosis and prescribe treatment. By keeping in radio touch with the ship the doctor can follow the course of the ailment.

Britain, too, has a free radio medical service for ships at sea. Operated by the Post Office Radio Stations at Land's End and Port's-head, this free "medico service" enables ships' captains to seek expert medical assistance at any time of the day and night.

Early one morning the duty operator at Port'shead Radio Station received an emergency call from a British freighte ploughing through stormy seas in th Atlantic. A sixteen-year-old deck boy ha been suddenly taken ill, and the captai radioed the lad's symptoms and asked fo advice.

The operator immediately got in touc with a local hospital and within an hou signalled the diagnosis of appendiciti requiring prompt surgery. No other hel in the freighter's vicinity possessed a docto or surgical facilities, so the help heade for an Irish port at full speed. Arrange ments were made for a helicopter to mee her at sea, if necessary.

But she made harbour, landed th patient by launch and he was successfull operated on. The whole drama, in whic the radio medico service played a vita part in saving the boy's life, lasted fo three and a half days!

X-RAY EYES

Large quantities of gold used to be lost a a big gold mine in the Transvaal because i could not be detected in the waste roc Mine executives tried many methods to sto the gold being overlooked when the rock wa crushed.

Even the most up to date machinery wa not successful in doing the job, but now th problem is solved.

The mine executives are employing a nearl extinct race of African bushmen who ar reputed to have X-ray eyes. These men who for centuries have lived in one of th world's grimmest deserts, are doing the jo far more efficiently than the most compl cated man-made machinery!

Says Mr. J. V. Penberthy, the mine's per sonnel officer: "We reckon that since em ploying bushmen not one piece of gold re has been wasted. Their eyesight is fantastic!

REPORT OF THE DIRECTORS
OF
THE NUNJANGUDE SREEKANTESWARA BANK, LIMITED,
NANJANGUD.

Presented to Share-holders at the Annual General Meeting held on 10th April 1963, at 5 p.m.

1. The directors have pleasure in submitting to the share holders, the Balance Sheet with Profit and Loss accounts as on 31st Dec. 1962. The Auditor's Report is also annexed.

The result of the bank's working for the year ended 31 st Dec. 1962 is aggregated to Rs. 3917—29 nP. out of which the Directors propose to distribute the above profit as follows :

Corresponding Figures 31st December 1961. Rs.	nP.		Rs.	nP.
705	00	1. To transfer to Reserve Fund at about 30%	2000	00
1053	90	2. To provide for Income-tax etc.	1200	00
450	00	8. To pay to Bank Staff as Bonus of two months' Salary	500	00
133	30	4. To provide for Dividend Equalisation Fund	217	29
2342	20		3917	29

2 Sri R. Jayaramacharya and Sri N. C. Subramanya both Directors retire on this occasion, they are elegible for re-election.

3 Auditor Sri M. K. Srinivasa Iyengar, B. COM., Certified Auditor who has audited the Bank Accounts for the year ended 31st Dec. 1962 also retires. He is also elegible for re-election.

4 The Directors hope that the working of the Bank for the year 1963 will be considered to be satisfactory.

By order of the Board of Directors.
R. JAYARAMACHARYA
I/c Agent. (Director).

NANJANGUD

Dated 8th March 1963.

THE NUNJANGUDE SREEKANTESWAR
BALANCE SHEET A
FORM

Corresponding Figures 31st Dec. 1961 Rs. nP.	CAPITAL AND LIABILITIES	Rs. nP.	Rs. nP.
	1. Capital—(a)		
	Authorised Capital: 1400 shares of Rs. 50 each	70,000 00	
	Issued Capital : 985 Shares of Rs. 50 each	49,250 00	
	Subscribed Capital 985 shares of Rs. 50 each	49,250 00	
	Amount called up at Rs. 50 per share	Nil	
	Less calls unpaid	Nil	
49,250 00	Add forfeited shares	Nil	49,250
	2. Reserve fund and other Reserves :—		
30,415 00	Statutory Reserve	32,670 00	
1,369 34	Dividend Equalisation Fund	2,168 70	
31,784 34			34838
	3. Deposits and other Accounts—		
39,042 00	Fixed Deposits	30617 00	
42,008 09	Savings Bank Deposits	33338 17	
16,955 85	Current Accounts and Contingency Accounts	14186 72	
98,005 94			78141
Nil	**4. Borrowings from other Banking Companies, Agents etc.—**		
Nil	(i) In India	Nil	
Nil	(ii) Outside India	Nil	Nil
	Particulars—		
Nil	(i) Secured (Stating the nature of security)	Nil	
Nil	(ii) Unsecured	Nil	Nil
312 36	**5. Bills Payable.**	116 32	116
	6. Bills for collections being Bills receivable as per contra—		
4,175 39	(i) Payable in India	4451 40	
Nil	(ii) Payable outside India	Nil	
4,175 39			4451
	7. Other Liabilities.		
3,197 92	(i) Liability suspense	922 62	
1,064 42	(ii) Interest on F.D. due, but not paid	869 29	
5 00	(iii) Reserve for Income tax	1058 90	
139 25	(iv) Arrears of dividend	139 25	
4406 59			2990
	8. Acceptances, endorsements and other obligations as per contra		Nil
	9. Profit and loss Account.		
7,038 74	As per last Balance Sheet ended 31-12-61	2342 20	
	After appropriation made towards interim dividend for the half year ended 30-6-61 Rs. Nil.		
7,038 74	Less appropriation made during the year as per Balance Sheet for 1961	2342 20	
2,342 20	Add profit for the year ended 31-12-62	3917 29	
Nil	Less appropriation made for interim dividend for the perioc ended 30-6-61	Nil	3917
2342 20			
Nil	**10. Contingent Liabilities—(d)**		
	(Interest accrued on various Advances)		3736
190276 82	Total		177442

BANK, LTD., NANJANGUD.
AT 31st December, 1962.

PROPERTY AND ASSETS	Rs.	nP.	Rs.	nP.	Corresponding Figures 31st Dec. 61 Rs.	nP.
1. **Cash**—						
In hand	19358	09			24429	64
And with Reserve Bank and State Bank including the Agent of Reserve Bank (foreign currency notes.)	Nil		19358	09	21478	66
					45908	30
2. **Balance with other Banks** (showing whether on Deposit or Current Account)—						
(i) In India, (Current Account)	25661	69	25661	69	207	28
(ii) Outside India.	Nil		Nil		Nil	
					207	98
3 **Money at Call and Short Notice**	Nil					
4. **Investments** (stating mode of valuation e.g, cost or Market Value: (f)—at cost:						
(i) Securities of the Central and State Governments and Govt. Trustee Securities, including Treasury Bills of the Central and State Govts. 10 and 12 years Savings Certificates at cost (4% 10 years T. S D. C of Rs 25000/- surrender value Rs, 24163. nP.75) ...	26630	00			23325	00
(ii) Shares (classifying into preference, ordinary deferred and other classes of shares and showing separately shares fully paid up and partly paid up) ...	Nil					
(iii) Debentures or Bonds	Nil				209	78
(iv) Other investments (to be classified under proper heads) Nanjangud Taluk Treasury S. B. a c)	Nil				Nil	
(v) Gold	Nil		26630	00	23534	78
5. **Advances (other than Bad and Doubtful Debts for which provision has been made to the satisfaction of the Auditors)**					109911	76
1. Loans, Cash Credits, Overdrafts, etc:	91731	04			Nil	
(i) In India	Nil		91731	04	109911	76
(ii) Outside India.						
II. Bills Discounted and Purchased: (including Treasury Bills of the Central & State Governments)					Nil	
(i) Payable In India	Nil				Nil	
(ii) Payable Outside India	Nil					
Particulars of Advances:						
(i) Debts considered good in respect of which the Banking Company is fully secured	52612	08			69306	90
(ii) Debts considered good for which the Banking Company holds no other security than the Debtors' personal security.	18940	76			21641	95
(iii) Debts considered good secured by other personal liabilities of one or more parties in addition to the personal securities of the Debtors.	20178	20			25952	19
(iv) Debts considered doubtful or bad, not provided for	Nil				Nil	
(v) Debts due by Directors or Officers of the Banking Company or any of them either severally or jointly with any other persons.	1000	00			1000	00
(vi) Debts due by companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or in the case of private companies, as members.	Nil				Nil	
(vii) Maximum total amount of advances, including temporary advances made at any time during the year to Directors or Managers or Officers of the Banking Company or any them either severally or jointly with any other persons (FF)	3300	00			3300	00
Carried over ...			163380	82	179562	62

	Rs.	nP.	Rs.	nP.	Corresponding Figures
B. F.			163380	82	31st Dec. 61. 179562 12
(viii) Maximum total amount of advances, including temporary advances, granted during the year to the companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or in the case of private companies, as members. (FF	Nil				Nil
(ix) Due from Banking Companies	Nil				Nil
6. Bills receivable being Bills for collection as per contra—					
(i) Payable in India	4451	40			4,175 39
(ii) Payable outside India.	Nil				Nil
			4451	40	4,175 39
7. Constituents' Liabilities for Acceptances, Endorsements and other obligations as per contra			Nil		Nil
8. Premises less Depreciation (g)					
At cost as at 31st Dec 61					6,761 41
Additions during the year	6761	41			Nil
	Nil				6,741 41
Less depreciation to date	6,761	41			
	2,342	50			2,229 20
			4,418	91	4,532 21
9. Furniture and fixture less depreciation (g)					
At cost as at 31—12—61.	2,474	69			2,387 64
Additions during the year	Nil				87 05
	2,474	69			2,474 69
Less sold during the year.	Nil				Nil
	2,474	69			2,474 69
	1,311	60			1,255 00
Less depreciation to date.			1,163	09	1,219 69
1 . **Other Assets** including Silver to be specified (h)					
Stock of paper and stationery and advance payments of taxes etc.	3893	21	3893	21	1255 00
11. Non-Banking Assets acquired in satisfaction of claims) (Stating mode of valuation) (i) at cost.	134	87	134	87	134 87
12. Profit and Loss. (loss)	Nil		Nil		Nil
Total Rs.			177442	30	190276 82

M K. SRINIVASA IYENGAR, B.COM.,
Certified Auditor.

R. JAYARAMACHARYA
I/C. AGENT. (DIRECTOR)

Report of the Auditor to the Share-holders of the Nunjangude Sreekanteswara Bank Ltd., Nanjangud.

I have audited the Balance Sheet of Nunjangude Sreekanteswara Bank, Ltd., for the year ended 31st 1962 and the Profit and Loss Account for the year ended that date and report that (a) In accordance with provisi Section 29 of the Banking Companies Act 1959 read with the provisions to sub-Section (1)and(2) of Section 211 and Sub-Se (5) of section 211 and section 227 (5) of the companies act 1956, the Balance Sheet and the Profit and Loss Account ar required to be and are not drawn up in accordance with the sixth schedule of the companies act 1956. The account therefore drawn up in conformity with forms A and B of the third schedule to the Banking Companies Act of 1949.

(Continued on Next page)

THE NUNJANGUDE SREEKANTESWARA BANK Ltd., NANJANGUD

Profit and Loss Account for the year ended 31st Dec. 1962.

Form B.

onding res c. 61. nP.	EXPENDITURE	Rs.	nP.	INCOME	Rs.	nP.	Corresponding Figures 31st Dec. 61. Rs.	nP.
	1 Interest paid on deposits, borrowings, etc.	2196	98	(Less provisions made during the year for bad and doubtful debts and other usual or necessary provisions) 1 Interest	11354	20	15229	96
7 77	2 Salaries and Allowances and Prov. Fund (showing separately Salaries and allowances to Managing Director, Manager or Chief Executive Officer (970 00)	3850	00	2 Commission, Exchange, and Brokerage	741	86	465	38
5 00				3 Rents	180	00	180	00
	3 Directors' and Local Committee Members' fees & allowances	335	00	4 Net profit on sale of investments, gold and silver, land, premises &				
0 00				5 other assets (not credited to A/c.)	Nil		Nil	
4 81	4 Rent, taxes, Insurance, lighting	265	62	Net profit on re-valuation of investments, gold & silver, land, premises and other assets (not credited to Reserves or any particular Fund or Account.)	Nil		Nil	
il	5 Law Charges	25	00					
	6 Postage, Telegrams, Stamps and D. D. Commission	368	65					
8 12								
0 00	7 Auditor's Fees	170	00					
	8 Depreciation on and repairs to the Banking Company's property	212	05	6 Income from non-banking assets, and profit from sale of or dealing with such assets	Nil		Nil	
9 33								
9 38	9 Stationery, Printing, Advt. etc.	821	83	7 Other receipts	347	79	296	67
	10 Loss from sale of or dealing with non-banking assets	Nil		8 Loss (if any)	Nil		Nil	
il								
5 34	11 Other Expenditure	461	73					
2 20	12 Balance of Profit	3917	29					
1 95	Total	12623	85	Total	12623	85	16171	95

AYEENDRACHAR.
Accountant.

R. JAYARAMACHARYA,
I/C *Agent.* (DIRECTOR)

ors :
N. C. Subramanya.
R. Jayaramacharya.

V. K. Narayana Iyengar.
Legal Adviser.

(b) In my opinion and to the best of my information and according the explanation given to me the said accounts the information required by the act in the manner so required and give a True and Fair view of the Bank affairs 31-12-1962. (c) Regarding the Profit and Loss account I have obtained all the informations and explanations h to the best of my knowledge and belief were necessary for the purpose of my audit. (d) In my opinion proper books ccounts as required by law has been kept by the Bank so far as appears from my examination of those books. (e) The 's balance-sheet and profit and loss accounts dealt with by the report are in agreement with the books of accounts. (f) directors are of opinion that all the debts some of them though old and in arrears are recoverable and will be vered in about six months. (g) In view of the provisions under the tenancy act, gold control act, money lenders act, the agricultural debt relief act the Profit and Loss account has been worked out by the bank on Cash Basis and the ted interest on loans is shown as a Contingent Liability.

M. K. Srinivasa Iyengar, B.COM.,
Certified Auditor.
9—3—1963.

Srimati & Sri. G. R. Josyer

request the pleasure of your company with family

on the occasion of the marriage of their daughter

Chi. Sow. SRIDEVI (Ramadevi)

with

Chi. N. NARASIMHA IYENGAR, B.E.,

Second son of Smt. & Dr. N. Krishnaswamy.

on Wednesday, the 29th May, 1963,

and

the marriage of their son

Chi. G. NARAYANA JOSYER, B.E.,

WITH

Chi. Sow. SARASWATHI, B.A.,

(Daughter of Smt. & Sri. M. K. Srinivasa Iyengar)

on Friday, the 31st May 1963.

Muhurtham:
9 to 9-15 a.m.

Reception:
on 29th and 31st - 6 to 8 p.m.
at Sahakara Bhavana
100 Feet Road, Mysore.

SANSKRIT WISDOM

MOTS URGENT

Devi Cottage,
Mount Abu:
8-5-63.

"Dear Sir,

Please send immediately by V.P.P. one copy of "Sanskri Wisdom" by G. R. Josyer. The address to which the book may be sent is given below. Thanks.

Professor, V. B. Priyari, B.E., M.I.E, M.I.K.C.
Devi Cottage, Monnt Abu, Rajasthan."

28-1-63.

* * *

"Dear Sir,

Mangaldoi Assam.

Being a humble but keen student of art, literature, philosophy and astrology, and being a writer and author of several books on various subjects, I have come across your thought-provoking and refreshing contribution, "Sanskrit Wisdom", and am deeply impressed. In my humble opinion your book is really a substantial contribution of lasting value towards the world of Sanskrit literature. For this beautiful book you deserve congratulations from all quarters concerned.

Yours Sincerely,
Abani Bora, M.A."

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

TENSION

There are far too many people who tell you to relax, but so few to tell you. I propose here to tell how, writes a doctor.

Tension of body and tension of mind go together. Which comes first is no easy question to answer.

For practical purposes, you can break the vicious circles of tension by taking either the physical aspect of it, or the mental, or both simultaneously.

If tension is due to overwork, too fast a tempo, ill-health, frustration, or inability to make up your mind about two conflicting courses of action, obviously you must tackle the general picture first. To set yourself an impossible task, and then bask on in the hope of crashing through, couldn't cause auything but tension. Relaxation may ease the distress of failure, but it cannot solve all your problems.

For physical relaxation you must acquire the habit of deliberately untying the tense muscles of your trunk, limb, eyes, face, voice and breathing apparatus..

And the most important of these is the breathing.

One quite distinguished psychologist thinks that anxiety and tension are always associated with a difficulty in breathing out. And that the anxious person is simply a person who, for some reason or other, cannot properly empty his lungs, and so cannot get the elastic rebound of the squeezed lung cells which compels you to take a good deep breath.

Anxiety, he thinks, is a want of oxygen, and the tense muscles represent merely a struggle for breath.

While this may be too simple to be the whole truth it seems to be true that tense people breathe shallowly and tend to hold the breath.

There does seem to be a connection between the outgoing breath and relaxed muscles. And if you have to make a strong muscular effort—let's say in a golf swing—the effort should be made on the outgoing breath. Never with the head and the chest expanded.

Voice is closely conected with breath, and if you relax the one, you relax the other.

Excitement and tension raise the pitch of your voice. And the easiest way to relax it is deliberately to pitch it low, to speak on your lowest notes.

It is true that your voice carries better on your middle than your lowest notes. Nonetheless, it may be more important to feel relaxed than to have your voice carry. For stammerers this can be a very useful tip indeed.

To relax the eye muscles look into the distance and slightly upwards until they feel a bit "swimmy."

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PREVIOUS LIFE

Some years ago there was the case of a boy in North India, who recalled his previous life and insisted on being taken to the house in which he lived in his previous birth. Such cases are not peculiar to India alone. There are several such cases in the West too as can be seen from the following interesting article on re-incarnation by K. Frank Fieldman in "Prediction:"

Professor Rudolf Virchov, probably Europe's most outstanding pathologist of the 19th century, once declared that although he had "cut up" hundreds of bodies, he had never been able to find a person's soul!

But his great compatriot, Johann Wolfgang Goethe, the dramatist and poet who was also a student of science, was convinced that the soul was not an "inanimate thing," but embraced those bodies best fitted to its inherent nature, wandering from one to the other forcing the flesh to adapt itself without choice.

Goethe was a great believer in reincarnation, and he made no secret of this contention, once writing to Charlotte von Stein; "I am sure that in some previous life you were either my sister or wife."

It is everyday occurance for someone to exclaim: "Oh, I'm sure I've seen him before," or "I could swear that has already happened to me once."

Countless dissertations have been written by psychologists on the subject. No wonder. These momentary glimpses in the dark past are mysterious enough to intrigue the most bone-headed realist!

The recently-conducted experiments by the Swedish scientist Dr. Laud of Upsala University have again brought this topic of reincarnation to the fore.

Dr. Lund, for example, records the case of a 40-year-old woman who was in the presence of witnesses changed into a state of hypnosis. While under this influence, he told her to imagine herself as a young child.

Subsequently the woman behaved in a very child-like manner! That was nothing new, but Lund went on to suggest that she was a baby, and without further ado his medium altered her actions to fit the part!

Then came the critical phase. Dr. Lund suggested that she return to her pre-natal womb. After a momentary hesitation, the medium took up an embryo's posture!

Lund continued: "What were you five years before your birth?" The woman's normal voice suddenly changed into a gruff masculine tone: "It was very hot here," she began.

The following dialogue was then recorded.

"What is your name"

"Age Karistrom."

"What is your profession?"

"I am a farmer in Mjolby," she declared hoarsely.

"Do you have children?"

"Yes, three." The woman gave their names.

Immediate investigation provided evidence that a farmer named Age Karistrom had lived in Mjolby. Four months before the woman's birth, he had died leaving three childern whose names had been mentioned during the hypnotic seance!

Dr. Lund subsequently continued with his experiments in this field by hypnotising several mediums under similar conditions. The result of these tests were then narrated in scientific work.

The other day this correspondent came across an enigmatic narrative recounted by a former German officer who was stationed in occupied France during the last war.

The young lieutenant in question had received orders to take lodgings in an insignificant Rhone valley village. Already on arrival he was overcome by an inexplicable sensation that somehow this strange, out-of-the-way village was not so foreign to him after all. Somehow, it seemed familiar, although he was uuable to recollect where he had seen this quaint, picturesque locality before.

Suddenly he remembered that two roads away stood a school building, and he immediately went to investigate. Sure enough, it was, and as he stared at it fascinated, he remembered how he had swept through its gates every day on a care-free ramble homewards.

He smiled at the thought. Now he also remembered his parental home at the back of a small dingy confectionary shop.

He traced his sub conscious boyhood path back to this house. The matronly woman who opened the creaking door gaped at him uncomprehendingly as he tried to make himself understood with the aid of a simplified dictionary.

"There is a small alcove in this house," he explained tortuously, and in front of a brown cupboard, a smallish, dilapidated rocking horse. The cupboard is choked with toys of every description..."

The woman was struck speechless. Here was a strange German officer in full uniform telling her of a room upstairs which he had never seen! It was preposterous!

He insisted on confirming his discriptive illustration, and quavering with doubts she led the way upstairs. And there they were, just as he had said: the cupboard, the toys the rocking horse.

Haltingly she explained that 21 years earlier her little boy, then 9, had died.

"On what day?" the officer cried, unable to suppress his excitement.

"Why," she stammered, "on February 8th."

"That's my birthday," he confirmed solemnly.

"It was a weird experience for both, but there was a war, and they lost touch with each other.

Of course, there are always plenty of these anecdotes recounted either from personal or more often second-hand experience.

It has been suggested that a person is not only struck with the occasional capacity of an accurate prognostication or premonition of a lurking danger, but can also gain a sudden glimpse of a pre-existence, a sort of "seventh sense" as it has been called.

It has also been suggested that an individual's spirit, "that indestructible quiddity" as Goethe called it, is wont to transmute itself from one person to another without the pre-requisite of a death to send it on its way.

There is the case of a country gentleman setting down in detail the circumstances of the murder of Prime Minister Spencer Perceval in the House of Commons a few days before he was actually killed!

An even stranger occurrence was recorded at the close of the last century when M. Berard, a French magistrate, was holidaying in a southern village of France.

One night the judge lost his way and had to stay in an inn called the Au Rendezvous des Amis, a sordid-looking restaurant which he would have avoided on any other occasion.

He was given a room some way off from the usual chambers, which the host and his wife declared were occupied by guests. Somehow, he felt unduly apprehensive and barricaded his door.

Falling into a restless sleep, he had a garish dream of a stranger lying on his bed. A secret door opened and the landlord stole into the room, plunging his gleaming knife into the victim. Husband and wife then carried the lifeless body downstairs.

Three years later, the magistrate stumbled across a Press item which spoke of a strange disappearance of a lawyer in the woods of Sigean. Subsequent messages mentioned the inn Au Rendezvous des Amis.

Witnesses claimed to have seen the advocate enter this restaurant, but he was never spotted leaving it. The judge recollected his weird nightmare and straightaway journeyed southwards to interrogate the inn-keeper and his wife.

She did not recognize Judge Berard, and explained that the advocate had dined there, left because both the chambers were occupied.

"But what about the other, the third room?" the magistrate asked.

The woman broke down. She stammered "You saw?"

Ths judge then related his dream word for word, omitting of course that to him it had all been a nightmare. A confession was wrung out of the pair, who admitted the crime exactly as detailed by the judge!

De Musset, the noted French poet, once entered the Souvre, and perceived a voice saying: "I am murdered!"

The voice went on to describe the names of the street where the crime was said to have taken place. De Musset immediately hurried over and in fact found the corpse lying there.

Such moments of clairvoyance cannot only be put down to telepathic powers. Only the other day a farmer in State Wurtemberg claimed that he could draw precise plans of primitive edifices built on stakes in the swampy Federsee district hundreds of years ago.

Excavations were begun on hand of these drawings and it was discovered that the farmer had hardly missed anything. Even the hearth marked in one dwelling was found exactly where he had put it.

When asked how he could possibly have known all these details, the farmer stated rather simply that he was sure to have lived in this area before.

The ancient Egyptains used to greet each other: "Hail your Ka'" the latter word implying a person's second ego. When scribes used this salutation, they meant to pay their respects to the incarnation without heeding the physical make-up which they knew would expire.

An Austrian journalist who has made a life-long study of stories told by people who all sensed that they had been alive in earlier decades, gave this rather intriguing opinion as his explanation of the occult narratives recounted to him with such passionate fervour.

Existence does not become sober reality when its subsistence is first grasped by our crude senses through material tissues, nor does it end when it can no longer be possessed substantially; the immateriality, or if you want to call it, the subliminal self, can continue to exist without brute matter, but this is unthinkable the other way round.

The temptation is therefore very close to pounce that most audacious of all questions —does the incorporial quintessence seek for itself a bodily mantle best suited or modified to its characteristics? one can almost ask whether an executed murderer daes not appear on the scene again in a diffeenrt shape.

Johannes Vehlow, Germany's top-most astrologer, is convinced that every human being brings with him certain definable propensities shaped during a previous life. Vehlow contends that it would be wrong for the layman to become a fatalist because "everything is predestined."

'On the contrary," he declares, "an aviator may be overcome by a severe electrically-charged storm. He cannot change the element, but it is either in him to act sagaciously, or he lacks that intrinsic capability."

It was Goethe who gave this very apt summing-up: "The thought of death leaves me unmoved, since I am convinced that our spirit is indestructible, being something which progresses perpectually from infinitude to the endless!"

THE MOON

Now that moon exploration is a possibility within the next few years, any potential pioneers could hardly do better than study. "The Pictorial Knowledge Atlas".

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Because there's no air to disperse the sun's light, the sky on the moon will look jet black and stars will shine even during day-time. But far and away the most awe-inspir-ing sight will be the huge globe, shining brilliantly, twelve times as big as the moon looks to us. That will be our earth, fixed in the lunar sky, never rising or setting, and looking no doubt at least twelve times as romantic as the full moon looks to us!

DRS. MAYO

"One day, in the Mayo Clinic, an affluent and obnoxious newcomer spied a white-haired doctor standing in the lobby. He strode up officiously and said: "Tell me, my good man, are you the head doctor here?"

Dr. Will, elder of the two famous Mayo brothers, bowed courteously to his inter-rogator. "No, kind sir, it must be my good brother you are seeking. I am the belly doctor!"

PREPOSITION

"Winston Churchill had submitted a draft of an important wartime speech to the British Foreign Office for comment. The draft was returned with no comment whatever on content; but where he had ended a sentence with a preposition a Foreign Office purist had corrected the pre-position into its stiffly grammatical posi-tion.

At this, the Prime Minister flew into a lather. To the offending purist he dis-patched a note: "This is the type of arrant pedantry," read the note, "up with which I will not put!"

FIT

"A Hollywood reporter asked William Powell how, despite his age, he managed to keep so physically fit.

"I have a swimming pool," the star replied. "Every day I give it a long crucial look. I think a lot about tennis, and I talk a good game of golf. After that I start to worry because I never get enough exercise. Worry makes me lean. Lean-ness is fitness. And there you have it!".

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ABOUT KEEPING MONEY

Only people who possess money realize how difficult it is to look after it!

That sounds nonsense to people who have little or none. But money is very easily spent or lost by unwise investment; and in these difficult days even so-called "gilt-edged" investments approved by the Courts and professional advisers like banks, lawyers and accountants, often lose money.

Therefore, general advise on keeping and increasing money may be useful to those who have succeeded in acquiring a useful nest egg.

The first maxim to lay hold of in this connection is the bankers' maxim: "Distribute your risks." In a more homely phrase, do not put all your money-eggs in one basket. When one section of the community does badly, another will be doing well. If you distribute your money it reduces the risk of loss, and often materially raises the average of its earnings.

Many small men never get beyoud putting money in a Post Office account or a bank Deposit account. These are well enough for a sum wanted quickly and not in excess of £50. Otherwise this is a "capital" mistake—in two senses. The rate of interest is too low, and nowadays a heavy rate of Income Tax is deducted even from that. Your money is just as safe in one of the big, reputable Building Societies and it will earn far more and be "free of tax."

You may like to put some money in a "sleeping" partnership. If you know well the man or men on the "active" side, this is often excellent. Take care to remember what you have learnt about "personal capital." Also before investing any money, take care to have a reliable valuation of all the business assets, a professional balance-sheet, and a proper deed of partnership.

Don't be talked out of having those things, however "promising" the outlook, or whoever else is "jumping at the chance of coming in on the ground floor."

Now we come to stocks and shares. Here you should never gamble. But don't imagine that only gamblers lose money in stocks and shares. The wisest and most prudent folk may—even on the advice of stockbrokers, especially in days like these. Nevertheless, while warning you that the Stock Exchange, like the Turf, is chiefly a "mug's game", I am going to commend one kind of safe operation on stocks and shares to your attention.

The first is sound investment in really good securities at the right time. And the right time is when they are at their lowest, or near lowest. Obviously, if you buy at a low price and sell at a high one you make money. Do the opposite and lose it. Yet curiously enough, the general public rush to buy stocks and shares when high and rush to sell when low—from a foolish belief that these phenomena mean that the Company is doing well, or badly, respectively.

Don't be in that rush. In fact, do just the opposite. You will notice that even the steadiest stocks fluctuate quite a lot in twelve months. Consols, for instance, in one year fluctuated between 49 lowest and 60 highest. Taking my tip, you would buy when low and sell when high.

On that line you cannot fail to make money. Yet, simple as it is, the great public do just the reverse—and lose.

But there is one supplementary piece of advice in connection with this. Nobody

(Continued on page 6)

The Rationalist

JESUS CHRIST

That Christ lived long after the crucifixion and spread the gospel outside Palestine is proved by stray passages in St. Paul's Epistles, the Act and the 4th Gospel, which escaped the editors when the cannon was settled and passages irreconcilable with the Ascension were excised, and by the interpolation of texts referring to the Ascension in the 2nd and 3rd Gospels.

Paul had been persecuting the Church for some years when he went to Damascus to persecute the Church Christ had founded there and Christ himself. Christ converted him. The proof of this is in Gal 1.12, 1 Cor 9.1, XI 23, PV. 8. Paul did not go to Jerusalem for three years. Why should he? He had had the gospel at first hand. He went on a mission to Arabia, and returned to Damascus, before going to Jerusalem to come to terms with Christ's brother James and Peter.

2. Cer XIII 3 et seq: "And Christ is not weak towards you, but is mighty among you. For, though he was crucified in weakness yet he is still in the land of the living by the power of God ... Though I share Christ's weakness in dealing with you. I shall share the power of God, by which he is still alive.'" The resurrection was for the term of Christ's natural life, not for a few days on earth on the way to heaven. Christ was still a weak human being, but had been exalted above all other men by the resurrection.

Act XXV: Fastus tells Agrippa what the charge against Paul is, "When the accusers stood up, they brought no such charges as I had expected, but things of their religion, and of one Jesus who was dead, but Paul affirmed to be still alive."

Eph. III 14: "Christ is our peace, who made Jew and Gentile one ... that he might create a new mankind out of the two ... He came and preached the gospel of peace to those far off and to those near." Evidently the evangelisation of those far off took place after the crucifixion.

Phil. I. 20–21: "I am in two minds whether to depart and join Christ, which would be much better, but it is more needful for you that I should work on here, and being persuaded of this. I know that I shall abide and bide with you all for your furtherance and joy of faith. Christ had been preaching for about thirty years to those far off, first at Damascus, then probably at Babylon—I Peter was written from Babylon and perhaps he had sent word that hewas setting out on his last stage to, perhaps India. Paul wanted to accompany him, but felt that his first duty was to the Churches he had founded in Europe. We have a clue which connects Christ with India. A portrait of his mother by St. Luke is preserved at St. Thome near Madras. The existing portrait is certainly not the original, but may well be a copy. Who except Christ would have brought a portrait of his mother to India? She had not begun to be a person of any religious importance – the nativity myth had not yet been invented—but doubtless Christ was fond of her, and may have taken her portrait with him when he set out on a mission to the ends of the world.

The evidence of the author of the 4th Gospel who was of course the elder John, not the Apostle. John tells us of his last sight of Jesus by the Sea of Galilee. Christ told Peter he should accompany

him on the mission to those far off. Peter wanted to know whether John would come too. Christ said, "No, John must await his return"—no doubt because he was so young. John was then a school-boy studying at Jerusalem and must of course complete his studies.

Eusebius says that in the oldest and best MSS known to him, the Gospel of Mark, ended with the words "for they were afraid" (XVI. 8) It ends there in most of the oldest and best MSS known to us. The last 12 verses printed in our bibles are an interpolation. One early Armenian MSS has the last 12 verses but separated by a note. They are now known to scholars as "the longer conclusion." The Shorter Conclusion has not been lost. It appears in some of the best MSS in the African Latin in the text, in the margin in one Greek cursive. It runs: "And all that had been commanded them they briefly reported to Peter and his company; and after these things Jesus himself appeared and from the East and West sent through them the sacred and incorruptible proclamation of eternal salvation." This is the original conclusion which has not been lost at all. The longer conclusion was substituted for it, or it was simply excised, because it was inconsistent with the Ascension. Its meaning is quite clear. After the crucifixion and resurrection Jesus who was not safe in Palestine, went abroad and sent his apostles all over the world. Peter was sent to Persia, and dates his first Epistle from Babylon, the capital of Persia. Thomas, according to tradition, was sent to India. Paul, directly he was converted, was sent to Arabia Christ himself was meanwhile at Damascus, founding the Syrian Church.

In most of the MSS which preserve the Shorter Conclusion, the Longer Conclusion follows it, usually introduced with the words, "This also is current." Obviously people dissatisfied with the conclusion of St. Mark's Gospel, which says nothing of the Ascension and assumes that Christ continued to live and direct operations, added or substituted a conclusion, which assumes and refers to the Ascension.

There is no reference to the alleged physical Ascension in the Gospels except in St. Luke XXIV 51, which all scholars agree is a marginal gloss which found its way into the text. There is therefore no Gospel evidence for the myth of the bodily Ascension of Christ into a pre-Copernican place in the sky. The myth arose in the second century and was believed by all Christendom and still is. Hence the curious unbelief in Christ's life after the crucifixion which has turned many a simple text into a crux for the orthodox. Anyone reading the scriptures without prejudice finds the truth that Christ lived out his natural life staring him in the face!

A. Galetti, I C. S.

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(*Continued from page 3.*)

knows when a stock or share is at its "lowest" or its "highest." Don't wait too long, therefore, through greed for higher profit, or you'll lose in the long run. "Never be afraid to take a profit;—even a small profit" is a good rule here.

By this means you may make eight or ten per cent. in a few weeks' turnover and repeat the operation many times. But you must be watchful and exercise good judgment and trust your own knowledge and decision.

Beware of "tips." "Tips" are as doubtful and unreliable on the stock market as in the racing world. And regard the "information" in the City columns of newspapers with a wary eye, and if you read its lines read always between the lines. Consider what is not said as much as what is said, and why it is said.

A good time to sell, in such cases, is at the point when the rise becomes accelerated. Never mind, if after you have sold the stock still rises. You have profit.

You may ask what precisely I mean. To give one instance Suppose you read that X.Y.Z. stock is cheap. No doubt that statement is true and written in good faith. But ought you (the shrewd and cautious money-maker) to act upon it? Certainly not. For directly that is published the market in that share will rise.

For remember that you are only one of thousands or tens of thousands "folowing" that information. If you buy on it, therefore, you buy on a rising (or even risen) market. Further, the information might be professional and given for the benefit of the profession and to induce you (and the rest of the public) to invest.

By the time you have got as far as this your education in money-matters will be far advanced. You will need no more of any advice. But do not think you have completely graduated because you have learnt some of the ropes. The most successful people in money-matters are always learning!

C. L. DuCann.

MEANINGLESS

"How often our conversation is meaningless and inconsequential! When William Gillett, the actor, was a young man, he lived in a boarding house. At that time he was studying stenography and practised shorthand while sitting in the drawing-room with other boarders and listening to their conversation. Evening after evening he took down every word they spoke. Referring to this experience, Mr. Gillette once told a friend, "Years later I went over my notebooks, and found that in four months of incessant conversation no one had said anything that made any difference to anybody!"

* * *

"The mass of men worry themselves into nameless graves while here and there a great unselfish soul forgets himself into immortality!"

EMEKSON.

* * *

"It seems to me that the phrase "dead silence" is a mistaken figure of speech, beeause silence is alive. Things leap to your mind out of silence. It's as if all your senses were on tiptoe, and there is a faint ringing in your ears which could be your memory tuning up, humming like a tight wire!"

* * *

"The more a man thinks, the better adapted he becomes to thinking, and education is nothing if it is not the methodical creation of the habit of thinking.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831. to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."

A Young Civilian.

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ಮ|| ರಾ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ. ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮ|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆದಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯೆರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,
ಬೆಲೆ ರೂ. 10-00.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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THE RATIONALIST

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

BIRD INSTINCTS

How do birds find their nests over long distances? How do insects recognise each other? These are some of the things discussed in the following article by Professor A. Kuzin of the Institute of Biophysics, U.S.S.R., discussing the comparatively young science of biological physics which is being assiduously studied by Soviet scientists.

Among the so-called "borderline" branches of science is the comparatively young science of biological physics, he writes. Its subject is the study of living bodies. Like all biological sciences it sets itself the task of studying the laws that govern living nature so as to extend our possibilities of controlling and transforming it. Biophysics studies the physical and the physico-chemical phenomena and processes that occur in living bodies, the role they play in the life functions, and also the regularities and the means of action of the physical factors upon living organisms.

I. P. Pavlov time and again stressed how important it is to gain knowledge of these processes for biology as a whole, and for an understanding of the principles underlying the work of the nervous system. At the same time he pointed out that, "It can hardly be disputed that only the study of the physico-chemical processes that take place in the nervous tissues will give us a real theory of all nervous phenomena."

In this connection one of the basic tasks of this brauch of biophysics is to study the physical and physico-chemical phenomena that take place in the nervous tissue, especially in the cortex of the cerebrum. Here one of the chief methods is the study of the electric processes that develop in the cortex of the brain during its activity.

Here is an example of such experiments. A tiny mirror is fixed on the eyeball and light is focussed on it. The reflection of the mirror falls on a photographic plate which in this way registers all the movements of the eye in the form of lines—the traces of the mirror reflection. For a time a picture of some kind is placed before the person under examination. The plate is then developed and the movements of the eye as it looks at the picture become evident. Numerous experiments have shown that these movements conform to law, namely, the movements of the eye roughly reproduce the outlines of the picture. For instance, if the picture portrayed is a square, then on the plate the majority of the traces also form a square. If the picture portrayed is a cross then in the combination of lines on the plate we clearly see a cross. These experiments show that when the eye examines a picture it, as it were, feels the outlines of the design.

It was found that the movements of the eyeball help the individual form an idea of the size and shape of the object before him and play a part in the development of the sense of space. With the help of the above-described instruments experiments have been performed with pictures that "deceive" the eye, so familiar to us from childhood. The experiments clearly show that the eye is actually deceived and thus deludes the brain. For instance, when we look at a line with a bifurcate and a line with an arrow-head end the eye in the first case makes a longer movement and for that reason evaluates the first line as the longer although its length is equal to that of the second.

Such experiments are of great practical significance. They make it possible to establish scientific control over the per-

ception of space by drivers of automobiles, buses and trains and by pilots.

Of special interest is the study of the biophysical properties of the analyzers in lower animals, especially, insects.

The fact is that insects react to such irritants as ultraviolet rays, polarized light and supersonic waves, which the analyzers of man cannot perceive. It has been established, for instance, that birds "feel" the changes in the magnetic field of the earth. With this is connected their ability to find their place of nesting in the north after travelling thousands of kilometres to the south. Of great interest to science is the study of the apparatus with the help of which birds feel the magnetic field of the earth. Perhaps later on engineers will be able to create new perfected devices for orientation in space the construction of which can be based on the principles disclosed by biophysicists in studying birds.

The discovery of the means by which insects find each other at very great distances may lead to many important results. For example, two butterflies separated a kilometre apart easily find each other! As yet we do not know how this comes about. We do not know as yet whether this is due to the insect's superfine sense of smell or to the ability of butterflies to emanate and catch some kind of very fine vibrations. One thing is clear, however, that in these cases energy of extremely low power is transmitted from one insect to another. The discovery of its nature will place in our hands wonderful possibilities which at first glance might even seem purely fantastic.

Indeed, just imagine a beekeeper being able to send his bees at will to definite places in order to gather a specific kind of honey. Or let us take insect pests dangerous to some farm crop and imagine them most carefully avoiding that particular crop. Imagine the agronomists being able to "invite" to a given district the biological enemies of a particular insect pest that has appeared there or "invite" insects to come to a crop that stands in need of their service for pollination. Finally, one can imagine the mass-scale catching of harmful insects which from vast expanses will of themselves rush to the traps.

Insects will be made so obedient with the help of devices that will fill the air with signals or impulses serving to attract or, on the contrary, to frighten away the insects. Approximately similar power can be gained over fish, which, as has already been established, make use of some kind of signalling. By reproducing it artificially it will evidently become possible to gather fish into shoals and drive them right into the nets or even into the fish pumps that send the fish from the sea straight to the fish factories. A study of the analyzers of insects and other lower animals may influence the development of inventive thought as regards new means of communication. It is not impossible that supersensitive receiving apparatus will be built on the principles borrowed from nature.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನ	೦–೬–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜವಿಜಯಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪಕ್ರಮಣಿಕೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

"HINDOO"

Mr. M. K. A. Siddiqui writes,

"Sir,—Sri Debabrata Sen of Serampore (Hooghli) is not correct in his letter (Patrica April 26) in regard to the meaning of 'Hindoo' as understood in Muslim countries. The word 'Hind' or 'Hinda' on the other hand means "excellent" or "beautiful." It is in this sense that the word has always been used in Arabic and Persian literatures. India, from the ancient times, has been a wonderful land of science and philosophy in the estimation of the Arabs and the Iranians. Hence, there is no wonder, if the land was called by them, Hindi or Hindustan (Hind: beautiful; Sitan: abode) and its people, Hindoos. India was also well known for 'hindisa' (mathematics) in those parts of the world now known as Islamic countries, and the Indian mathematicians adored in the Abbaside court of Bagdad where they taught mathematics and other sciences. It is quite natural that they named the country Hind after 'hindisa' (mathematics).

Again, unlike Christianity which derives its name from Christ, Islam does not derive its name from Mohammed who preached this religion. The followers of Islam are called Muslims and not Mohammadans.

It is not through change in nomenclature that an individual or a group can raise its status. The glories of the past can l revived only through emphasis upon tl qualities that make a people great and Hind ism definitely does not lack in them."

1. Whether this is the correct meaning not has to be checked from some Arab Dictionary. It is curious that proficiency Hindus in Mathematics should have fir started the name of Hindu, for Hindisha Arabic means Mathematics. But we ha our doubts. More likely that Arabs ignora of mathematics, learnt it from Hindus an therefore named Mathematics as Hindisha.

The writer also says Hind means excelle or beautiful but Hindus were named Hindo because they were excellent people. Reade will note the analogy with Tenjeko. Th Japanese word Tenjeco means heaven an also India. India was such a glorious lan that the Japanese called it "Heaven." Indi and heaven were practically synonymou Similarly to the Arabs, India was such beautiful land that the Arabs called Ind "Hindia" and the people "Hindus."

Truth, Calcutt

THE AUDIENCE

Some years ago I attended a lecture b Hungarian artist Gyorgy Kepes. Tl audience hadn't the faintest idea what l was talking about in his heavy accent some actually thought he was speaking i Hungarian and that an English translatio would follow. But I have never seen more successful lecture. Nobody wante to admit ignorance, and the final ovatio was thunderous!"

"To forgive our enemies their virtues—that is a greater miracle." VOLTAIRE.

* * *

"Science is a first rate piece of furniture for a man's upper chamber, if he has common sense on the ground floor." O. W. HOLMES

* * *

"Mrs. Karl Marx is said to have observed, at the end of a long and rather bleak life, how much better it would have been if dear Karl had made some capital instead of writing so much about it!" H.M.

* * *

"Before everything else getting ready is the secret of success."

* * *

"Only man, among living things, says prayers. Or needs to."

* * *

"Whenever two people meet there are really six people present. There is each man as he sees himself, each man as the other person sees him, and each man as he really is." Wm. JAMES

MARKS

Our History professor had a reputation for not giving high marks. When one student asked why he received only seven out of a possible ten marks in a test, the professor explained his system: "Seven is a good mark. Eight is an excellent mark; nine you have told me all I know; and ten, you have taught me something!"

SQUIRRELS AND MEN

"There is not much difference, really, between the squirrel laying up nuts and the man laying up money. Like the squirrel, the man—at least at the start—is trying to provide for his basic needs. I don't know much about squirrels, but I think they know when they have enough nuts. In this they are superior to men, who often don't know when they have enough, and frequently gamble away what they have in the empty hope of getting more!" B. BARUCH.

"Can a man control his future? Yes. Despite the system they live under, men everywhere have, I believe, more power over the future than ever before. The important thing is that we must choose to exercise it.

"What we do today determines how the world shall go, for tomorrow is made up of the sum total of today's experiences. No one knows what the formula is, nor how slight a change may reshape the pattern to our heart's desire. Far from feeling hopeless, we must seize every opportunity, however small, to help the world around us towards peace, productivity and human brotherhood. PASTERNAK

THE TEACHER

"A school teacher, finding the children noisy when he entered the class room, slapped his open hand down on his desk and ordered sharply: "I demand pandemonium." The class quietened down immediately. "It isn't what you ask for," the teacher commented later, "it's *how* you ask it."

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Sir C. P Ramaswami Iyer.

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AUTHOR
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A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

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A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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BENGAL LAMPS

HAVE PASSED THE ONE MILLION MARK.

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In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

TROUBLES OF BANKING

A smartly dressed, smiling young man walked into a local branch of London and South Western Bank. "Can you tell me whether my Aarlesden branch account has been transferred yet?" he asked the cashier.

The cashier consulted a file. "Yes, sir," he replied. "The written instruction came through only this morning."

He pushed a book across counter. "Please put your usual signature here," he requested.

The young man signed "D. S. Windell," and the cashier compared the signature with that forwarded from the Aarlesden branch. They were identical.

The young man then made out a cheque for £290.

"How will you have it?" asked the cashier.

"I'll have it in fivers for the two hundred," replied the young man, "and the balance in sovereigns."

Stuffing the ninety gold sovereigns into his pockets, and fivers into his wallet, the customer walked calmly out of the bank.

By lunch time that morning in 1908 the smiling young man had called at no fewer than six branches of the London and South Western Bank! At each he had used the same procedure and left with large sums of money. In all he was £2.320 richer for his morning's work!

Twenty-four hours passed and then the fun began. "We have never had any customer named D. S. Windell," exclaimed the Harlesden branch manager.

"But the account transfer advice note is genuine—it bears your signature," protested the other bank official.

The branch manager agreed. "But," he added, "that's not my signature, though it's a very good imitation of it."

That was Mystery Number One! How had the forger got hold of the account transfer advice note?

Mystery Number Two was even stranger. Banks used code words, which are changed periodically, to defeat would-be swindlers.

The code word of the London and South Western Bank for that particular week was "Tack." How could the forger have known that?

Many people have samples of the signatures of bank managers, but only employees of the bank itself have access to the bank's stationery. So it was clear that the smiling young man had worked his daring swindle with the aid of someone inside the bank.

The unknown confederate might have operated from any of the bank's numerous branches, but probably from the branch from which the forged account transfer advice note had come.

Eighty thousand of these notes were examined, the search was narrowed to three branches, but then the detectives reached a dead-end.

Then light was thrown on the case from an unexpected quarter. A few weeks after the great bank swindle a young Englishman strolled up to the foreign exchange counter of an Antwerp bank.

In halting French he told the cashier that he wished to change some Bank of England five-pound notes into Belgian francs.

The notes thrust under the counter grille were examined carefully by the Belgian cashier, were seen to be genuine, and were promptly taken in exchange for Belgian francs. A few moments later the young Englishman left the bank with his pockets stuffed with Belgian francs.

But between this young man and the miling young man who signed himself vith a flourish D. S. Windell, there was this lifference: this other young man did not mile—he wore a somewhat worried look.

Now, five-pound notes often have pen-illings or signs on them. These are code narks of the bankers through whose hands hey have passed.

When, presently, some of the fivers :xchanged by the young Englishman in Antwerp were scrutinized they were seen o carry a pencilled capital "T." Tack was he code word of the London and South Western Bank during the week of the windle.

The "T" on the fivers offered for foreign :xchange in Antwerp was compared with he "T" made by the bank's staff through-out all its branches. And, after a long iunt, "T" was identified as being in the iandwriting of a second cashier named King. He was arrested in Belgium, brought iome and tried for forgery at the Old Bailey.

Beside him in the dock was another young man about whose mouth played now ind then the ghost of a charming smile.

He was the customer who had toured he London banks signing cheques "D. S. Windell," and he had been arrested while ipping a drink in a cafe in Madrid.

Having been brought before a magistrate, D. S. Windell, alias Bernard Robert, alias Isaac, was extradited to England and committed to the old Bailey.

"D. S. Windell" admitted his part in he swindle, but denied that he had forged he signature of the Harlesden branch nanager. He received the surprisingly ight sentence of eighteen months imprisonment.

King did not make any admissions, but his guilt was clear. He got seven years' penal servitude.

This case reveals an ingenious system of fraud by forgery, but there is more to it than that. For Issac, the charming young man who signed himself "D. S. Windell," was an intellectual; he spoke seven languages and was widely read in many learned subjects. He had, incidentally, given £200 of his ill-gotten gains to the editor of 'The New Age', a weekly paper of high repute and advanced ideas which was badly in need of financial support.

Issac was mostly under the influence of the German philosopher, Nietzsche. He was sold on the idea that the "Superman" should be above ordinary morality, an idea in which Hitler also passionately believed.

This is how Issac expressed it in the statement he made to the police: "My intention in the first instance was not to obtain money as such but rather to feel myself able to do something which many others might feel themselves incapable of doing..."

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The Rationalist

HINDU SUPERIORITY

HINDU COLONIZATION

(Continued from last issue.)

The Burmans, we are told by Symes, call their code generally, Dharmasath or Sastra; it is one among the many commentaries on Manu. Mr. Symes speaks in glowing terms of the Code. [1]

Mr. Wilson says: "The civilization of the Burmese and the Tibetans is derived from India."

The name Burma itself is of Hindu derivation and proves the Hindu origin of the Burmans. The name Camboja is frequently mentioned in Sanskrit works, and who that has read accounts of it will deny its identity with Cambodia? [2] In 1882 a Hindu temple was excavated in that country by a Frenchman, [3] whose writings prove that in ancient times, if not a part of the Indian empire, it was most closely connected with it.

As regards the colonization of Cambodia, Mr. Havell says: "About the fourth century A.D. a band of adventurers from the country round Takshasila, called then Camboja, seems to have set off from the west coast of India, as the colonists of Java did a few centuries later, and eventually founded a Kingdom in the south-eastern corner of Asia which they named after their native country." [1]

Mr. Fergusson says: "The splendid remains at Amravati show that from the mouths of the Krishna and Godavari the Buddhists of North and North-west India colonized Pegu, Cambodia and eventually the island Java." [2]

Colonists from Chamba, near Bhagalpur, founded a settlement in Cochin China and named it after their famous town." [3]

According to the Siamese tradition, the Hindus settled in Siam before the birth of Buddha. The following extracts from the Chinese history, Ma-Tuan-lin, gives the route adopted by the Hindus when migrating to the trans-gangetic Peninsula, and the way in which they gained supremacy there: "Kaundinya, a Brahman from India, having been notified by an article that he was called to reign upon Fu-nan (Kamboja), proceeded south(from Eastern India) until he reached the country of Pan-Pan, whither a deputation from the people of Gu-nan came to meet him, and proclaimed him king. This occurred in about A.D. 420-450." (Pan-Pan was situated in the northern part of the Malay Peninsula. King Riddhi reigned in this kingdom between A D. 502-507). "At his Court may be seen many Brahmans who have come from India in order to profit by his munificence: they are all in great favour with him." What a deep root Hinduism had laid in Cambodia may be seen from

1. Syme's Embassy to Ava, p. 326. Also Journal of the R.A.S. for 1898.

2. Compare Cambistholi of Arrian, Camba-Sthala (Sthala—place or district) The word denotes the dwellers in the Kamba or Kambis country. So Kamboja may be explained as those born in Kamba or Kambos.—Wilson's Vishnu Purana, Vol. II, p. 182.

3. The Indian Mirror of the 2nd September, 1882.

1. Havell's Indian Sculpture and Painting, p. 136.

2. Indian Architecture, p. 193.

3. Rhys David's Buddhist India, p. 35.

a Sanskrit inscription of about A.D. 600 [1]. It states that copies of the Mahabharata, Ramayana and of an unnamed Purana were presented to the temple of Veal Kantel, and that the donor made arrangements in order to insure their daily recitation in perpetuity."

The Hindu colonists of Siam built what is indisputably the most stupendous Hindu temple now standing. Speaking of the Angkor Wat of Siam, an English writer says: "The comparatively few European travellers who have visited this temple all unite in declaring it the most colossally stupendous as well as one of the most architecturally beautiful structures they have ever beheld, so that while it rivals or eclipses the Egyptian Pyramids in one respect, it hardly falls short of the highest Hellenic standard as regards artistic detail in the other. The huge building. which is between two and three miles in circumference, contains a multitude of courts, colonnades, and chambers——————The walls and portals are covered with sculptures, the exterior of the temple being ornamented with bas reliefs of scenes from Ramayana, the great Sanskrit epic poem ——Angkor Wat was certainly commenced as a Brahmanic temple, but before its completion Buddhism had become the religion of the land, and so it is we find here, as in the temple of Borobaddav in Java, artistic representations of the deities of both the religions!"

The wave of Indian migration before breaking on the shores of America submerged the islands of the Indian Archipelago. Colonel Tod says: "The isles of the Archipelago were colonized by the Suryas (Surya-Vamsa Kshatriyas), whose mythological and heroic history is sculptured in their edifices and maintained in their writings." [1]

Mr. Elphinstone says: "The histories of Java give a distinct account of a numerous body of Hindus from Kalinga who landed on their island, civilized the inhabitants and established an era still subsisting, the first year of which fell in the seventy-fifth year before Christ." [2]

"The colonization of the eastern coast of Java" by Brahmans is "a fact well established by Sir Stamford Raffles." [3]

Later immigrants from India were evidently Buddhists. Mr. Sewell says: "Native tradition in Java relates that about the beginning of the seventh century (603 A.D. according to Fergusson), a prince of Gujrat arrived in the island with 5,000 followers and settled at Mataram. A little later, 2,000 more immigrants arrived to support him. He and his followers were Buddhists, and from his time Buddhism was firmly established as the religion of Java." [4]

"The Chinese pilgrims who visited the island in the fourth century found it entirely peopled by the Hindus." [5] Those pilgrims sailed from the Ganges to Ceylon, from Ceylon to Java and from Java to China in ships manned by crews professing the Brahmanical religion. [6] Respecting the inhabitants of Java, Mr. Buckle says: "Of all the Asiatic islanders this race is the most attractive to the imagination. They still adhere to the Hindu faith and worship." [6]

(To be continued.)

1. Tod's Rajasthan, Vol. II, p. 218, footnote.

1. Elphinston's History of India, p. 168.
2. Heeren's Historical Researches, Vol. II, p. 303, footnote
3. Antiquarian Notes in Java, Journal R.A.S. p. 402. (1906). Also History of Java, by Sir Stamford Raffles, Vol. II, p. 82.
4. See R.A.S. Journal, Vol. IX, pp. 136-138, on the History of Java.
5. Elphinstone's India, p. 185.
6. Beauties, Sublimities and Harmonies of Nature, Vol. I.

H. H. Naalvadi Krishnaraja Wadiyar

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I am to request you to grace the function.

G. R. JOSYER,
M. A. HONS' F.R.E.S., M.R.S.L.
EDITOR : "RATIONALIST"
MYSORE.

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ತಾ|| ೩೦—೬—೧೯೬೩ ರಲ್ಲಿ ಸಂಜೆ ೬ ಘಂಟೆಗೆ

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ಇವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ನೆರವೇರಿಸಲಾಗುತ್ತೆ.

ತಾವು ಮಿತ್ರರೊಡನೆ ದಯಮಾಡಿಸಬೇಕಾಗಿ ಕೋರಿದೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್,
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HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta

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HINDU SUPERIORITY

HINDU COLONIZATION

(Continued from last issue.)

Dr. Cust says: "In the third group we come once more on traces of the great Aryan civilization of India; for many centuries ago some adventurous Brahmins from the Telugu coast (or from Cambodia) conveyed to Java their religion, their sacred books and their civilization, and Java became the seat of a great powerful Hindu dynasty.[1] The author of Tazjiyatul Amsar, the celebrated history of the Mongol dynasty, says: "Among the early conquests during the time of the reign of Kublai Khan was that of the island of Java, one of the countries of Hind in the year 691 H. (1294 A.D.). He then describes how Sri Ram, the King of Java, made peace with the Mongol army.[2]

As regards Borneo, the largest island of the Archipelago, another traveller[3] observes that "in the very inmost recesses of the mountains as well as over the face of the country, the remains of temples and pagodas are to be seen similar to those found on the continent of India bearing all the traits of Hindu mythology; and that in the country of Wahoo, at least 400 miles from the coast, there are several of very superior workmanship with all the emblematic figures so common in Hindu places of worship."

Sir Stampford Raffles while describing the small island of Bali, situated towards the east of Java says: "Here, together with the Brahminical religion, is still preserved the ancient form of Hindu municipal polity."[4]

1. Linguistic and Oriental Essays.
2. Elliot's History of India Vol. III, p. 27.
3. See Dalton's account os the Diaks of Borneo in the Journal of the Asiatic Society, Vol. VII, p. 153.
4. Description of Java, Vol. II, p. 226.

The Bugis of the island of Celebes trace back their history to the Savira Geding, whom they represent to have proceeded in immediate descent from the heavenly mediator Baitar Guru (which is distinctly a Hindu name), and to have been the first chief of any celebrity in Celebes.

As regards Sumatra, the Bombay Gazeteer says; "The Hindu settlement of Sumatra was almost entirely from the east coast of India, and that Bengal, Orissa and Masulipatam had a large share in colonizing both Java and Cambodia cannot be doubted."[1] M. Coleman says: "Mr. Anderson in his account of his mission to the coast of that island (Sumatra) has, however, stated that he discovered at Jambi the remains of an ancient Hindu temple of considerable dimensions, and near the spot various mutilated figures, which would appear to clearly indicate the former existence of the worship of the Vedantic philosophy."[2] Even in A.D. 1510, Albuquerque found a strong Hindu element in Java and Malacca, and Sumatra ruled by a Hindu named Parameshwara.

The famous Chinese traveller, I-Tsing, mentions more than ten Indian colonies in farther India and the islands of the Indian Archipelago, where Indian manners, customs and religious practices prevailed, together with Sanskrit learning. Sri Bhoja in Sumatra, Kalinga in Java, Mabasin in Borneo, and the islands of Bali, Bhojapara and others all bearing Indian names were amongst such colonies.[3] Mr. Kakasu Okakura says: "Down to the days of the Muhammadan conquest, went by the ancient highways of the sea, the intrepid mariners of the Bengal coast, founding colonies in Ceylon, Java,

(Continued on page 6)

1. Journal of the Bombay Branch of the R.A.S., Vol. XVII.
2. Coleman's Hindu Mythology p. 861.
3. I-Tsing. by Dr. Taka-Kasu.

H. H. Naalvadi Krishnaraja Wadiyar

Born 1834, Installation 1902, Ruled till 1940.

H. H. NAALVADI KRISHNARAJA WADIYAR

H. H's PROCLAMATION ON THE OCCASION OF THE SILVER JUBILEE :

"On this day, when I complete the twenty-fifth year of my reign, I send my loving greetings to each one of my dear people, with a heart full of solicitude for their happiness. With unceasing effort I shall, while life lasts, endeavour to promote their welfare and prosperity. and I pray that God may give me light and strength to achieve this, the supreme object of my life and rule."

"ನಮ್ಮ ರಾಜ್ಯಭಾರವು ಪ್ರಾರಂಭವಾಗಿ ಇಪ್ಪತ್ತೈದು ವರ್ಷಗಳು ಪೂರ್ಣವಾದ ಈ ದಿವಸ ನಾವು ನಮ್ಮ ಪ್ರೀತಿಗೆ ಪಾತ್ರರಾದ ಪ್ರಜೆಗಳಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬರೂ ಸುಖವಾಗಿರಲೆಂದು ಹೃದಯದಲ್ಲಿ ಹಾರೈಸುತ್ತ ಈ ಸುಖಾಭಿಕಾಂಕ್ಷೆಯನ್ನು ಪ್ರೇಮಪುರಸ್ಸರವಾಗಿ ಪ್ರಕಾಶ ಗೊಳಿಸುವೆವು. ನಮ್ಮ ಪ್ರಜೆಗಳ ಸುಖಸಂಪತ್ತುಗಳನ್ನು ಅಭಿವೃದ್ಧಿಗೊಳಿಸಲು ಯಾವಜ್ಜೀವವೂ ಸಂತತವಾದ ಪ್ರಯತ್ನವನ್ನು ಮಾಡುವೆವು.

ನಮ್ಮ ಜೀವಿತಕಾಲದಲ್ಲಿಯೂ ರಾಜ್ಯಭಾರದಲ್ಲಿಯೂ ಪರಮೋದ್ದೇಯವಾದ ಈ ಪ್ರಯತ್ನವನ್ನು ಈಡೇರಿಸಲು ಶಕ್ಯ ಬುದ್ಧಿ ಶಕ್ತಿಯನ್ನೂ ಕಾಯಶಕ್ತಿಯನ್ನೂ ನಮಗೆ ದಯಪಾಲಿಸಲೆಂದು ಸರ್ವಶಕ್ತನಾದ ಭಗವಂತನನ್ನು ಪ್ರಾರ್ಥಿಸುವೆವು."

* * *

VICEROY LORD IRWIN AT THE SILVER JUBILEE ;

"For many years we have watched and admired the maintenance and development of those high standards of administration which you have inherited from the great British administrators who nursed your State. We have not forgotten the noble services you have rendered to the British Government when the need for service was the greatest, and we are not blind to what Your Highness personally has done to set an example of the fashion in which the Government of a great State should be conducted. Mysore has perhaps a longer tradition of progressive Government than any other State in India, and the Government of India can feel assured that any relief which they may feel it in their power to give will endure to the benefit of the people of your State."

* * *

LORD SANKEY :

"Lord Sankey at the Round Table Conference (1931) in London paid tribute to the Maharaja's administration in the following terms: "His State is not only a pattern to India, but a pattern to the world!"

* * *

MAHATMA GANDHI :

"I am extremely happy to see that there is no scope for any one to be the least critical about H. H. The Maharaja's administration. I even wonder whether friends round about me have conspired to prevent me from hearing anything bad about the Maharaja. I pray that all the good things I have heard about the Maharaja may be perfectly true, aud may remain so always. I join in the prayer of the people of Mysore that the Maharaja may long continue to work for the welfare of the people and the State!" M. K. GANDHI.

* * *

ಪಂಡಿತ ಮದನಮೋಹನ ಮಾಳವೀಯರು :

"ವೈಸೂರಿನ ಪ್ರಜೆಗಳೆ! ನಿಮ್ಮದೇ ಭಾಗ್ಯ! ಎಂತಹ ಅಂದವಾದ ನಾಡು ನಿಮ್ಮದು! ೨-೩ ಸಾವಿರ ಅಡಿ ಸಮುದ್ರಮಟ್ಟಕ್ಕೆ ಮೇಲಿದೆ. ಅಪ್ಪು ಚಳಿಯೂ ಇಲ್ಲ, ಅಪ್ಪು ಶಕೆಯೂ ಇಲ್ಲ, ಆರೋಗ್ಯಕರವಾದ, ಆಹ್ಲಾದಕರವಾದ ವಾಯುಗುಣ. ಮಿತಿಯಿಲ್ಲದ ಪ್ರಕೃತಿ ಸೌಭಾಗ್ಯ! ಇದರ ಜೊತೆಗೆ ಶ್ರೀಕೃಷ್ಣರಾಜ ಒಡೆಯರನ್ನು ಮಹಾರಾಜರನ್ನಾಗಿ ಪಡೆದಿರುವಿರಿ. ಇದಕ್ಕಿಂತಲೂ ಪರಮಭಾಗ್ಯ ವಿನಾವುದುಂಟು?

"ಮಹಾರಾಜರ ವಿಶುದ್ಧವಾದ ಅಂತರಂಗ ಜೀವನ, ಅದರೊಂದಿಗೆ ತಮ್ಮ ಪ್ರಜೆಗಳಲ್ಲಿ ಅವರಿಗಿರುವ ಹೆಚ್ಚಿನಂತೆ: ಹಿರಿಯರಲ್ಲಿ ಹೆಚ್ಚಿನಯಲ್ಲೇ ಹೆಚ್ಚಿ ಇಟ್ಟು ನಡೆಯುವುದರಲ್ಲಿ ಅವರಿಗಿರುವ ಅನನ್ಯವಾದ ಭಕ್ತಿ ಮತ್ತು ತಮ್ಮ ನಂಬುಗೆಯೊಳಗಿವರಿಗಿರುವ ದೃಢವಾದ ಶ್ರದ್ಧೆ; ಅದರೊಂದಿಗೆ ಆಧುನಿಕ ಪ್ರಗತಿಗೆ ಅತ್ಯಗತ್ಯವಾದ ಸಾಧನಗಳ ಬೆಲೆಯನ್ನು ಕಟ್ಟುವದರಲ್ಲಿ ಅವರಿಗಿರುವ ಬುದ್ಧಿಚಾತುರ್ಯ, ಮತ್ತು ಒಯ್ಯಾರವಿಲ್ಲದ. ನಿಷ್ಕಪಟವಾದ ಪರಮತ ಸಹಿಷ್ಣುತೆ—ಈ ಗುಣವಿಶೇಷಗಳಿಂದ ಮೈಸೂರಿನ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರು ನಿರಪೇಕ್ಷಿಗಳಲ್ಲಿಲ್ಲ ಶ್ರೇಷ್ಠರೆನಿಸಿರುತರು; ಅಷ್ಟುಮಾತ್ರವಲ್ಲ ತ್ರಿಕರಣಪೂರ್ವಕವಾದ ಗೌರವಕ್ಕೆ ಪಾತ್ರರಾಗಿರುವರು."

* * *

GOVERNOR GENERAL DR. C. RAJAGOPALACHARI:

"The beauty of this city is a great example and an inspiration to towns and cities all over India. I may say without hesitation, not as an old citizen of Mysore State, but as Governor General and an objective judge, that Mysore is really the most beautiful city in India. I have been feeling it all the time since I came here. In fact I did not get good sleep last night, because I was feeling as if I had just come back after paying a visit to "Fairy Land!" The State has now been handed over to a democratic machinery. Successive, and able, administrators, under His Highness's predecessors have built this Province to an enviable degree of progress and glory!"

* * *

ದಿವಾನ್ ಸರ್ ಎಂ. ವಿಶ್ವೇಶ್ವರಯ್ಯನವರು:

"ಇಂತಹ ರಾಜರನ್ನು ಪಡೆದ ಮೈಸೂರಿನ ಪುಣ್ಯಕ್ಕೆ ಎಣೆಯುಂಟೆ? ಮಹಾರಾಜರ ಘನತೆ, ಆಡಳಿತಶಕ್ತಿ, ಸುಜ್ಞಾನ ಮತ್ತು ಶ್ರೇಷ್ಠವಾದ ವಿಶುದ್ಧ ನೀತಿ—ಇವೆಲ್ಲವೂ ಅವರ ಪ್ರಜೆಗಳ ಆಸ್ತಿ! ಮಹಾರಾಜರು ಸಂಪೂರ್ಣಶಾಸನಾತ್ಮಕ ಮಾರ್ಗಗಾಮಿಗಳಾದ ಆಡಳಿತಗಾರರು. ಅವರ ಜೀವನವು ಪರಿಶುದ್ಧವಾದುದು: ಶ್ರೇಷ್ಠ ಆದರ್ಶವುಳ್ಳದು: ಪ್ರಜೆಗಳ ಹಿತಸಾಧನೆಯಲ್ಲಿ ನೆಲೆಸಿ ಸ್ಥಿರವಾಗಿ ಉಳ್ಳುದು. ಅಷ್ಟೇಕೆ ಅವರು ಜನರೊಳಗೆ ಬೆರೆತು ಮರೆತು ಜೀವಿಸುವರು. ಯಾರೂ ಅರಿಯದಂತೆ ಇದ್ದಕ್ಕಿದ್ದಹಾಗೆ ಅವರು ಹಳ್ಳಿಗಾಡುಗಳಿಗೆ ಹೋಗುವುದೂ ಅಲ್ಲಿಯವರ ಸುಖದುಃಖಗಳನ್ನು ವಿಚಾರಿಸುವುದೂ ಮೇಲುಪಜ್ಞೆಯಾಗಿರುವಂತಹ ಹಳ್ಳಿಗಳನ್ನು ಸೃಷ್ಟಿಸುವುದೂ—ಇವೆಲ್ಲ ಜೆನ್ನಾಗಿ ಎಲ್ಲರಿಗೂ ಗೊತ್ತು.

ಮೈಸೂರು ಹೊರಗಂದರೋ ಅಲ್ಲೂ ಜನರು ಶ್ರೀಮನ್ಮಹಾರಾಜರ ಆದರ್ಶದ ಕೀರ್ತಿಯನ್ನೇ ಹಾಡುವರು. ಭರತಖಂಡದ ರಾಷ್ಟ್ರೀಯಪಕ್ಷದವರೂ "ಇವರ ರಾಜ್ಯಭಾರವು ನೀತಿಯುತವಾದುದು; ಪ್ರಗತಿಸೂಚಕವಾದುದು" ಎಂದು ಒಪ್ಪುವರು. ಶ್ರೀ ಮೋಹನದಾಸ್ ಕರ್ಮಚಂದ್ ಗಾಂಧಿಯವರು ಕೂಡ "ಇದು ರಾಮರಾಜ್ಯ" (ಆದರ್ಶಭೂತವಾದ ಆಡಳಿತದಿಂದ ಕೂಡಿದುದು) ಎಂದೊಮ್ಮೆ ವರ್ಣಿಸಿದರು.

ಶ್ರೀಮನ್ಮಹಾರಾಜರ ಪರಿಚಯ ಪ್ರಸಾದ ಪಡೆದ ಅನೇಕ ಆಂಗ್ಲೇಯರನ್ನು ನಾನು ಕಂಡಿದ್ದೇನೆ; ವೈಸರಾಯಿ, ಪ್ರಾಂತ್ಯಗಳ ಗವರ್ನರ್ ಮುಂತಾದ ಅಧಿಕಾರಸ್ಥಾನದಲ್ಲಿದ್ದ ಅನೇಕಮಂದಿ ಶ್ರೀಮಂತರನ್ನು ನಾನು ನೋಡಿದ್ದೇನೆ; ವ್ಯಕ್ತಿಶಃ ಶ್ರೀಮನ್ಮಹಾರಾಜರಲ್ಲೂ, ಅವರ ರಾಜ್ಯಾಡಳಿತದಲ್ಲೂ ಅವರಿಗೆ ಅತಿಶಯವಾದ ಮೆಚ್ಚುಗೆಯುಂಟು."

* * *

SIR C. R. REDDY:

"A heart so noble is a priceless asset to the nation. A Prince so dutiful is the greatest of moral forces. I don't know which feeling is uppermost in my mind, love or reverence for him. Perhaps reverence is the fitter expression, since he is to me more than a man, a hero and a redeemer of this Iron Age.

"What a transformation Mysore has undergone under him! Life everywhere, activity, hope and aspiration in the entire rural masses, who have till now been sleeping partners in the State's concern, merely paying their taxes and helplessly dependent on the powers that be, slaves of the bureaucracy: the women awake to their rights and interests; modern industries installed and encouraged; local banks to finance and sustain those industries; railways, irrigation projects; electrical power plants; the most forward and systematic educational policy;—the mere narration of all of which sounds like the poetry of administration—of lyric in statesmanship!"

(*Continued from page 2.*)

Sumatra, and binding Cathay (China) and India fast in mutual intercource." [1]

CHINA AND JAPAN

China too, was colonized to some extent by the ancient Hindus. According to the Hindu theory of emigration Kshatriyas from India went and established colonies in China. Col. Tod says: "The genealogists of China and Tartary declare themselves to be the descendants of "Awar," son of the Hindu King, "Pururava." [2]

"Sir W. Jones says the Chinese assert their Hindu origin." [3]

According to the traditions noted in the Schuking, the ancestors of the Chinese, conducted by Fohi, came to the plains of China 2,900 years before Christ, from the high mountain land which lies to the west of that country. This shows that the settlers into China were originally inhabitants of Kashmir Ladakh, Little Thibet, and Punjab, which were parts of Ancient India. [4]

(*To be continued*).

1. Ideals of the East, p. 182.

That the wane of Hindu civilization did at one time break on the shores of Australia is evident from the fact that many extra.ordinary things are found there. Among other things, the native races have got a kind of arrow, which clearly betrays its Hindu origin. This arrow, called bomerang by the natives, is exactly the same as that used by Arjuna and Karna in the Mahabharata. Its great merit is that it returns to the archer if it misses the aim. For further information on the point see "Military Science."

2. Annals of Rajasthan, Vol. I, p. 35.

3. Annals of Rajasthan, Vol. I, p. 57.

4. It may be reiterated that in the days of the Mahabharata and for long after, Afghanistan was a part of Aryawarta (India). The Raja of Kandahar was a Hindu, and his daughter Chandhari, or Gandhari, was the mother of Duryodhana. Even at the time of Alexander the Great it was a part of India. Hindu kings ruled in Kabul till the sixth century A D.

ALL-INDIA BAR CONFERENCE

"The seminar recommended that it was "extremely undesirable" that a state of Emergency, such as had been declared, should be permitted to continue indefinitely. It urged the Government of India to review as soon as possible the material available and take a decision whether the national interest demanded the continuence of the proclamation of Emergency fully or partially, limited in respect of territory or othrwise, in view of the change in the circumstances since October 1962. The seminar also urged the Government of India to invite the opinion of the Supreme Court under Article 143 of the Constitution on the question whether the impugned pvovision of the Defence of India Act and Rules were constitutional.

The view that the fundamental rights of the citizens had been unduly curtailed by the State because of the Emergency and that the proclmation of the National Emergency had been used as a tool for suppressing the time-honoured right of the citizens, which were of fundamental value to be cherished for all times. It was specially pointed out there was no need for the President of India to invoke the powers given to him by Sections 352 and 358 of the Indian Constitution to suspend the provisons of law, which gave the right to move the courts for redress in case of infringement of the fundamental rights.

One section of the members even questioned the correctness of the Government's appraisal of the situation which, according to the Government, warianted the declaration of the Emergency. They explained that the fact of China being a neighbour of India by virtue of gsographical situation could never be obliterated, regardless of the fact of there being an emergency or no emergency. Under such a circumstances, the question of continuence of the Emergency for an unpredictable period, they argued, could only mean that the Government neglected their normal duty to protect the country from external danger. The country had now sought the extreme step of penalising the people for their fault or incompetence."

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ವು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ವು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ. ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹ ವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

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ವು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು. ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗು ವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆದಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆ ಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರ ವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲು ಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ವು|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿ ದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂ ಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವ ದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದ ಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

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A SLANDER

(Continued from last issue.)

In the Santiparvam of the Mahabharata Bhishma says.

Prabhavarthaya bhutanam dharma pravachanam kritam |
Yat syat prabhava-samyuktam sa dharma iti nischayah ||

Dharma was declared for the advancement and growth of all creatures. Therefore what brings on advancement and growth is Dharma. Therefore to retard the nation's growth is against the very spirit of Hinduism.

Then what has Hinduism been doing in practice ? Anyone knowing anything about the history of modern India knows that it was a renaissance in Hinduism which supplied the main motive power for struggle for independence in India. If attainment of independence is a sign of national decay, of course Hindustan must take the main bulk of blame for that.

Mr. Savarirayan said that "the backwardness of India was the result of two Hindu teachings, the doctrines of Karma and Maya." Students of human civilisation know well that except in regard to the economic aspect, India is not only not a backward country in any sense, but a very ancient and advanced civilisation. In regard to the economic aspect of backwardness, how far is it the responsibility of the doctrine of Maya ?

Contrary to popular or wilful misconception, the doctrine of Maya does not deny the empirical world as we see it. Its main purpose is to prove the reality of Brahman, or to establish the fact that behind, beyond and permeating everything, there is the reality of the Supreme Spirit which is the essence of everything that moves or stands still. From the standpoint of the Supreme Spirit, appearances are nothing more or less than appearances. This doctrine of Maya is erroneously called 'illusionism.'

In the multi-religious India about 85 per cent of the people are no doubt Hindus. But among them we are not sure whether even 10 per cent of the people accept the theory of Maya. Others outright reject this doctrine. How is it possible for this minority to determine the entire character of the nation ? Again, somehow it is from among those who accept the theory of Maya that have arisen some of the greatest men of India, who by their thought and work have made history in India and also have enriched human civilisation itself.

The theory of Karma is accepted by all Hindus. And what does this theory teach ? It teaches that man is the maker of his destiny. Man, individually, is born in a world of his own making and moulds his own world by his thought and action, after being born. There is no other national theory known to man which can satisfactorily explain diversities existing among human beings. If India has emerged again after about one thousand years of foreign domination, it is not a little due to this faith of the Hindus, that they had fallen from heights due to their own Karma and they can also rise again by their own Karma.

Now, if the credit for progress in those regions of the world where there is doctrine of Maya or Karma in the picture, would be claimed by a particular life-affirming religion, where then will go the blame for the two Wars, the armament race, and those other concomitants of progress, those painful problems of homes and hearts, minds and characters human relations and inhuman crimes ? It is as absurd to say that

Hinduism is retarding India's progress, as to say that Christianity was responsible for Hiroshima's bombing.

"Hinduism is a negation of life," he said. If this were true in any sense, how could Hinduism continue to be a living religion down millenniums? How could then Hinduism withstand all the vigorous onslaughts of some incoming religions which left no effort unbent to take the life out of it? Further, how could then Hinduism go on expanding over the world? Mr. Savarirayan will be knowing very well that the life-negating Hinduism of his concept, some mysterious how, is very much a living religion which looks science and future calmly in the face. Hinduism is not a negation of life. But it has its own way of viewing life. Perhaps this should be permissible.

Mr. Savarirayan said that "India has been dragging her feet on economic reforms" and for this responsibility must fall on Hindu religion, for it provides no impetus for social action". The proper way of viewing such a problem is not in heaping blame on a particular religion. whatever may be its failures and omissions —and Christianity also has been in India for more than 1900 years—but for every Indian to stand up and own his responsibility and apply himself in co-operative ventures with all for removing the sickness shared by all.

The charge of Mr. Savarirayan that Hinduism provides no impetus for social action has no basis either in Hindu scriptures or in Hindu practice. There will not be a single passage of "other regard" in the New Testament for which parallel cannot be shown in anterior Hindu scriptures. In India there are hundreds of social service institutions where Hindus are engaged in dynamic social action in various fields. In times of national calamities Hindus risk their health, life and give money without stint to help their fellow countrymen, irrespective of their religion. In 1961-62 in the hospitals of only one Hindu organisation (the Ramakrishna Mission), 18038 indoor patients and 2505,155 outdoor patients were treated. It spent Rs. 53,000 in various relief works during the same years. In the same years, in the educational institutions of the same organisation, 52,750 students were taught. These figures, though humble speak of certain facts contrary to Mr. Savarirayan's contention. If Mahatma Gandhi was a social worker, his source of inspiration was undoubtedly at least partially, his own faith. Hindu missionary organisations are engaged in doing social work in many other countries besides India. Hindus will, however, freely and thankfully acknowledge that from the examples of Christian missionary work in India, they have learnt a great deel in regard to organised social work.

Mr. Savarirayan has every right to accept or reject Hindu philosophical doctrines, or invite Christian missions to avail of the opportunity of bringing India to Christ, an opportunity that has been open for 19 centuries. But to assail a religion of 85 per cent of a people in a foreign country, and that on grounds that cannot stand any scrutiny, was not an act of charity toward neighbours.

Hindus accept Christianity as a national religion of India without reservation and they have a warm place in their heart for Christ. This fact is the real asset of Christianity in India, more precious than the evengelical zeal pushed beyond regions of truth. The logic of the necessity of living together for all times to come, and to-day when all the religions of the world are ranged against militant atheism, unabashed hedonism, and callous cynicism, it is time, we believe, there should be dialogue between religions on the

(Continued on page 6.)

ಶ್ರೀ ಮ ನ್ನಾ ಲ್ವ ಡಿ ಕೃ ಷ್ಣ ರಾ ಜ ಒ ಡೆ ಯ ರ ವ ರ

೦೦೫ ಜಯಂತಿ ಸಮಾರಂಭದಲ್ಲಿ ರಿಟೈರ್ಡ್ ಹೈಕೋರ್ಟ್ ಜಡ್ಜ್ R. ಪುಟ್ಟರಾಜೆಅರ್ಸ್ ಎಂ ಎ, ಬಿ.ಎಲ್., ಅವರ ಅಧ್ಯಕ್ಷಭಾಷಣ.

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಈ ಮಹನೀಯರು ಮಂತ್ರಿಗಳನ್ನು ಎಷ್ಟು ಬುದ್ಧಿವಂತಿಕೆಯಿಂದ ಗೆಲ್ಲುತ್ತಿದ್ದರೆಂಬುದಕ್ಕೆ ಒಂದು ಉದಾಹರಣೆಯನ್ನು ಕೊಡ ಲಿಚ್ಛಿಸುತ್ತೇನೆ. ಮೈಸೂರು ದೇಶದಲ್ಲಿ ಸಿ. ಆರ್. ರೆಡ್ಡಿಯೆಂಬ ನೌಕರರಿದ್ದರು. ಅವರು ಬಹಳ ಬುದ್ಧಿವಂತರು ದಕ್ಷರು ವಿದ್ಯಾವಂತರು ಫನವಾದ ಭಾಷಣಕಾರರು. ಅವರು ಕಾಲೇಜಿನಲ್ಲಿ ಪ್ರೊಫೆಸರ್, ಪ್ರಿನ್ಸಿಪಾಲರಾಗಿದ್ದರು. ನಾನು ಅವರ ವಿದ್ಯಾರ್ಥಿಯಾಗಿದ್ದೆ. ಅವರ ವಾಕ್ಚಾತುರ್ಯದಿಂದ ಮೈಸೂರು ಜನರನ್ನೇಕರನ್ನು ಮರುಳುಮಾಡಿ ಬಿಟ್ಟಿದ್ದರು. ಮಹಾರಾಜ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಕೇವಲ ಹತ್ತಿರ ಸಂಬಂಧಿಗಳು ಕೆಲವರು ಅವರ ವಾಕ್ಚಾತುರ್ಯವನ್ನು ಮೆಚ್ಚಿ ಅವರನ್ನು ನಂಬಿ ನಡೆಯುತ್ತಿದ್ದರು. ಮಹಾರಾಜರು ಮಾತ್ರ ಅವರನ್ನು ದೂರ ದಲ್ಲಿಯೇ ಇಟ್ಟಿದ್ದರು. ಹೀಗಿದ್ದ ವೇಳೆಯಲ್ಲಿ ಅವರನ್ನು ವಿದ್ಯಾ ಇಲಾಖೆಯ ಡೈರೆಕ್ಟರಾಗಿ ನರ್ಗಾಯಿಸಿದರು. ಆ ಕೆಲಸದಲ್ಲಿಯೂ ಬಹಳ ಯಶಸ್ವಿಯಾಗಿ ಕೆಲಸಮಾಡಿದರು. ಆಗ ಮಂತ್ರಿಯೊಬ್ಬರಿಗೂ ಅವರಿಗೂ ಭಿನ್ನಾಭಿಪ್ರಾಯ ಹುಟ್ಟಿ ಸಿ. ಆರ್ ರೆಡ್ಡಿಯವರು ರಾಜೀನಾಮೆ ಯನ್ನು ಕೊಟ್ಟರು. ಅದನ್ನು ಹಿಂದಕ್ಕೆ ವಾಪ್ಸು ತೆಗೆದುಕೊಳ್ಳಬೇಕೆಂದು ರೆಡ್ಡಿಯವರ ಸ್ನೇಹಿತರನೇಕರು ಅವರನ್ನು ಒಪ್ಪಿಸಿದರು. ಆದರೂ ಸಂಬಂಧಪಟ್ಟ ಕಾಗದಪತ್ರಗಳೆಲ್ಲಾ ಸರ್ಕಾರದ ಮಂತ್ರಿಗಳ ಭಿನ್ನಾಭಿಪ್ರಾಯದೊಡನೆ ಮಹಾರಾಜರ ಹತ್ತಿರ ಬಂದುವು. ಮಹಾರಾಜರಿಗೆ ಕಾಗದ ಪತ್ರಗಳು ಬರುವುದು ತಿಳಿದಿತ್ತು. ರೆಡ್ಡಿಯವರ ರಾಜೀನಾಮೆಯನ್ನು ಹಿಂದಕ್ಕೆ ವಾಪಸ್ಸು ತೆಗೆಸಬೇಕೆಂಬ ಪ್ರಯತ್ನಗಳಾಗುತ್ತಿವೆಯೆಂಬುದನ್ನು ತಿಳಿದಿದ್ದರು. ಹಾಗೆ ಪ್ರಯತ್ನಪಡುತ್ತಿದ್ದವರಲ್ಲಿ ತಮ್ಮ Private Secretary ಯವರಾಗಿದ್ದ ಮಿರ್ಜಾರವರೊಬ್ಬರು. ಆದ್ದರಿಂದ ಮಹಾರಾಜರು ಬಹಳ ಹುಷಾರಿನಿಂದ ಕೆಲಸ ಜರುಗಿಸಬೇಕಾಗಿತ್ತು. ರಾಜೀನಾಮೆಯನ್ನು ಸ್ವೀಕರಿಸಿ ಬಿಡಬೇಕೆಂದು ಮಹಾರಾಜರು ಸಂಕಲ್ಪಮಾಡಿದ್ದರು. ಆದ್ದರಿಂದ ತಮ್ಮ Private Secretary ಯವರು ಆಫೀಸಿಗೆ ಬರುವುದಕ್ಕೆ ಮುಂಚೆ ಆಫೀಸಿಗೆ ಹೋಗಿ ಮ್ಯಾನೇಜರನ್ನು ಕರೆದು ರಾಜೀನಾಮೆಗೆ ಸಂಬಂಧಪಟ್ಟ ಕಾಗದಗಳನ್ನು ತರಿಸಿಕೊಂಡು ರಾಜೀನಾಮೆಯನ್ನು ಸ್ವೀಕರಿಸಿದೆಯೆಂದು ಬರೆದು ತಮ್ಮ ರುಜುಮಾಡಿ ಕಾಗದಗಳನ್ನು ವಾಪಸ್ಸುಕೊಟ್ಟು ಕುದುರೆ ಸವಾರಿಗೆ ಹೊರಟು ಹೋದರಂತೆ. ಅವರ Private Secretary ಆಫೀಸಿಗೆ ಬಂದು ವಿಚಾರಿಸಿದಾಗ ಮಹಾರಾಜರು ಅವರುಗಳನ್ನೆಲ್ಲಾ ಹ್ಯಾಗೆ ನಿಶ್ಶಕ್ತರನ್ನಾಗಿ ಎಷ್ಟು ಚಾತುರ್ಯ ದಿಂದ ಮಾಡಿರುವರೆಂದು ತಿಳಿದುಕೊಂಡರು. ಹಾಗೆ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರ ಚಾತುರ್ಯವು ಅಭಿನಂದನೀಯವಾದುದು.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರ ದಯಾರಸವನ್ನು ತೋರುವ ಒಂದು ವಿಷಯವನ್ನು ಹೇಳಬೇಕು. ಮೇಲೆ ಹೇಳಿದ ಸಿ. ಆರ್. ರೆಡ್ಡಿಯವರು ಮೈಸೂರಿ ವೃದ್ಧ ಪಿತಾಮಹರಾದ ವೆಂಕಟಕೃಷ್ಣಯ್ಯನವರನ್ನು ಅವರ ಕೆಲಸದಿಂದ ನಿವೃತ್ತಿಮಾಡಿದರು. ಮಹಾ ರಾಜರಿಗೆ ಇದು ಒಪ್ಪಿಗೆಯಿಲ್ಲವಾದರೂ ರಾಜ್ಯಾಡಳಿತ ಸಡಿಲವಾಗುವುದೆಂಬ ಶಂಕೆಯಿಂದ ಸುಮ್ಮನಾದರು. ವೆಂಕಟಕೃಷ್ಣಯ್ಯನವರ ಹೃದಯತಾಪವನ್ನು ತಿಳಿದು ಅವರ ಮನೆಗೆ ಹೋಗಿ ಸಂತೈಸಿ ಅವರಿಗೆ ತಮ್ಮ ಸ್ವಂತ ಖಜಾನೆಯಿಂದ ತಕ್ಕ ಪೆನ್‌ಷನ್ ಕೊಡುವಂತೆ ಏರ್ಪಾಡುಮಾಡಿದರಂತೆ. ಇಂತ ಸಂದರ್ಭಗಳಲ್ಲಿ ಅವರು ರಾಜ್ಯಾಡಳಿತವು ಸಡಿಲವಾಗದಂತೆ ನೊಂದ ಪುರುಷರಿಗೆ ಸಹಾಯನೀಡಿರುವ ದೃಷ್ಟಾಂತಗಳು ಅನೇಕವಿವೆ. ನಾಲ್ವಡಿಯವರ ಮನಸ್ಸು ಕಬ್ಬಿಣದಂತಿದ್ದರೂ ಹೃದಯ ಮಾತ್ರ ಚಿನ್ನದಂತೆ ಸದಾಮೆದುವಾಗಿರುತ್ತಿತ್ತು.

ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರನ್ನು ಪುರಾಣ ಪ್ರಸಿದ್ಧವಾದ ಜನಕ ಮಹಾರಾಜನಿಗೆ ಹೋಲಿಸಿದ್ದಾರೆ. ಅವರು ಇನ್ನೂ ಅನೇಕ ಪ್ರಸಿದ್ಧರಾದ ಚಕ್ರವರ್ತಿಗಳು ಮಹಾರಾಜರುಗಳ ಸದ್ಗುಣಗಳನ್ನು ಹೊಂದಿದ್ದರು. ಹರಿಶ್ಚಂದ್ರನಂತೆ ಸತ್ಯವಂತರು. ಅವರ ರಾಜಘೀತಿ ಯನ್ನು 'ಸತ್ಯಮೇವ ಜಯತೇ' ಎಂಬುದನ್ನು ಬದಲಾಯಿಸಿ "ಸತ್ಯಮೇವೋದ್ಧರಾಮ್ಯಹಂ" ಎಂದು ಮಾಡಿಕೊಂಡರು. ಅವರು ರಘು ಮಹಾರಾಜನಂತೆ ಬಹುಧಾರಾಳಿ. ಅವನಂತೆಯೇ ತಮ್ಮ ಧನವೆಲ್ಲಾ ಜನಗಳಿಗೆ ಸೇರಿದ್ದು, ಅದು ಅವರಿಗೋಸ್ಕರ ಉಪಯೋಗಿಸ ಬೇಕಾದದ್ದೆಂದು ತಿಳಿದಿದ್ದರು. ಅವರನ್ನು ಜರ್ಮನಿಯ ಲ್ಲಿ ಯಾರೋ ವ್ಯಾಪಾರಿಯು ತನ್ನ ಸರಕುಗಳನ್ನು ಕೊಂಡುಕೊಳ್ಳಬೇಕೆಂದು ಕೇಳಿ ದನಂತೆ. ಆದಕ್ಕೆ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರು ತಾವು ಬಡವರೆಂದೂ ಅಷ್ಟು ಬೆಲೆಯುಳ್ಳ ಸಾಮಾನುಗಳನ್ನು ಕೊಂಡುಕೊಳ್ಳುವುದಕ್ಕೆ ಧನವಿಲ್ಲ ವೆಂದೂ ಹೇಳಿದರಂತೆ. ವ್ಯಾಪಾರಿಯು ನೀವು ಮಹಾರಾಜರು, ನಿಮ್ಮ ದೇಶದಲ್ಲಿ ಬಹಳ ದುಡ್ಡಿದೆ, ನೀವು ಹೀಗೆನ್ನುವುದು ಆಶ್ಚರ್ಯವಾಗಿದೆ ಯೆಂದನಂತೆ. ಆಗ ಮಹಾರಾಜರು ದೇಶದಲ್ಲಿರುವ ಸಂಪತ್ತೆಲ್ಲಾ ಪ್ರಜೆಗಳದ್ದು. ಅದನ್ನು ಸಿಕ್ಕಿದ ಹಾಗೆ ವ್ಯಯಮಾಡುವುದಕ್ಕೆ ನನಗೆ ಹಕ್ಕಿಲ್ಲ ಎಂದರಂತೆ. ಆಗ ಆ ವ್ಯಾಪಾರಿಯು ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರನ್ನು ಹೊಗಳಿ ಬಾಯಿಮುಚ್ಚಿಕೊಂಡನಂತೆ, ಹೀಗೆಂದ ಮಹಾರಾಜರು ಇನ್ನೊಂದು ಸಂದರ್ಭದಲ್ಲಿ ಒಂದು ಅಂಗಡಿಯಲ್ಲಿದ್ದ ಮಿಠಾಯಿಗಳನ್ನೆಲ್ಲಾ ಕೊಂಡು ಅಲ್ಲಿನ ಸ್ಕೂಲುಗಳಲ್ಲಿದ್ದ ಬಾಲಕರಿಗೆ ಹಂಚಿಸಿದರಂತೆ. ಇದು ಅವರ ಧಾರಾಳತ್ವವು ವಿಚಕ್ಷಣೆಯಿಂದ ಕೂಡಿತ್ತು ಎಂದು ತೋರಿಸುತ್ತದೆ.

ನಾಲ್ವಡಿಯವರನ್ನು ರೋಮ್ ಚಕ್ರವರ್ತಿಯಾಗಿದ್ದ Marcus Aurelius ಎಂಬ ಮಹಾ ಪುರುಷನಿಗೆ ಹೋಲಿಸಬಹುದು. ಆ ಚಕ್ರವರ್ತಿಯಂತೆಯೇ ನಮ್ಮ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರು ಎಂಥ ಕಷ್ಟಗಳನ್ನಾದರೂ ಅನುಭವಿಸಲು ಸಿದ್ಧರಾಗಿದ್ದರು. ಆ ಚಕ್ರವರ್ತಿ ಯಂತೆಯೇ ತತ್ವಜ್ಞಾನಿ. ತತ್ವಜ್ಞಾನಿಗಳ ಸಂಗಡ ಸಂಭಾಷಣೆಯಲ್ಲಿ ಇಷ್ಟ. ಆ ಮಹಾನುಭಾವನಂತೆಯೇ ಪ್ರಜೆಗಳ ಕ್ಷೇಮವೇ ತಮ್ಮ

ಕ್ಷೇಮವೆಂದು ತಿಳಿದಿದ್ದರು. ಅಗ್ರಗಣ್ಯ ಚರಿತ್ರಕಾರ Gibbon ಬರೆಯುತ್ತಾನೆ: "ಮಾನವ ಚರಿತ್ರೆಯಲ್ಲಿ ಪ್ರಜೆಗಳು ಯಾವಾಗ ಸರ್ವ ವಿಧದಲ್ಲಿಯೂ ಸುಖವಾಗಿದ್ದರೆಂದರೆ ಮಾರ್ಕಸ್ ಅರೀಲಿಯಸ್ ಮತ್ತು ಅವನ ಸಾಕು ತಂದೆ ಅಂಟೋನೈನಸ್‌ರ ರಾಜ್ಯಭಾರ ಕಾಲದಲ್ಲಿ" ಎಂದು. ಹಾಗೆಯೇ ನಮ್ಮ ಮೈಸೂರು ಚರಿತ್ರೆಯಲ್ಲಿ ಯಾವ ಕಾಲದಲ್ಲಿ ಮೈಸೂರು ಪ್ರಜೆಗಳು ಸರ್ವ ವಿಧದಲ್ಲಿಯೂ ಸುಖವಾಗಿದ್ದರೆಂದರೆ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರ ಮತ್ತು ಅವರ ಪೂಜ್ಯ ತಂದೆ ಚಾಮರಾಜ ಒಡೆಯರ ಕಾಲದಲ್ಲೆಂದು ನಿರ್ವಿವಾದವಾಗಿ ಹೇಳಬಹುದು.

ನಾಲ್ವಡಿಯವರ ಕೀರ್ತಿಯು ಬಹುಮುಖವಾದದ್ದು. ಈ ಮಹಾಪುರುಷರು ಮಾನವ ಜೀವನದ ಅನೇಕ ಶಾಖೆಗಳಲ್ಲಿ ಕೈ ಹಾಕಿ ಅವನ್ನು ಉತ್ತಮ ಸ್ಥಿತಿಗೆ ತಂದರು. ಅರಮನೆಯ ಊಟೋಪಚಾರಗಳನ್ನು ಮಾದರಿಯನ್ನಾಗಿ ಮಾಡಿದರು. ನಾನು ಅರಮನೆಯಲ್ಲಿನ ಭೋಜನಗಳಿಗೆ ಹೋಗುವುದಕ್ಕೆ ಪ್ರಾರಂಭವಾಗಿ ಅರವತ್ತು ವರ್ಷಗಳಾದುವು. ಊಟದ ಕಾಲದಲ್ಲಿ ಆಗುತ್ತಿದ್ದ ನಿಷ್ಪ್ರಯೋಜನವಾದ ಖರ್ಚನ್ನೆಲ್ಲಾ ಕಡಿಮೆಮಾಡಿ ಅವ್ಯವಸ್ಥೆಗಳನೇಕವನ್ನು ಸರಿಪಡಿಸಿದರು. ಅರಮನೆಯ ಹೊರಕ್ಕೆ ಎಂಜಲೆಲೆಗಳನ್ನು ತಂದರೆ ಸೋಮಾರಿಗಳು ತಂಡ ತಂಡವಾಗಿ ಮುತ್ತಿಕೊಳ್ಳುತ್ತಿದ್ದರು. ಆ ವ್ಯಸನಕರವಾದ ನೋಟವನ್ನು ತಪ್ಪಿಸಿ ಅವರೆಲ್ಲರಿಗೂ ಸರಿಯಾದ ಭೋಜನಕ್ಕೇರ್ಪಾಡು ಮಾಡಿಸಿದರು. ಹೀಗೆ ಅನೇಕ ಶಾಖೆಗಳಲ್ಲಿ ಬದಲಾವಣೆಗಳನ್ನು ತಂದು ನೋಡುವವರ ಕಣ್ಣಿಗೆ, ಕೇಳುವವರ ಕಿವಿಗೆ ತೃಪ್ತಿಯಾಗುವ ಹಾಗೆ ಮಾಡಿದ ಅವರು ಅರಮನೆಯಲ್ಲಿ ನಡೆಯುತ್ತಿದ್ದ ಸಂಗೀತಗಳನ್ನು ಉನ್ನತಿಯ ಶಿಖರಕ್ಕೇರಿಸಿದರು. ಆವರೇ ಅರಮನೆಯ ಒಂದು Orchestra ವನ್ನು ಕಲ್ಪಿಸಿದರು. ಇಡೀ ಭರತ ಖಂಡದಲ್ಲಿ ಪ್ರಖ್ಯಾತರಾದ ಸಂಗೀತಗಾರರನ್ನು ಆಹ್ವಾನಿಸಿ ಮೈಸೂರು ಜನರೆಲ್ಲಾ ಅವರ ಸಂಗೀತವನ್ನು ಕೇಳುವ ಅವಕಾಶವನ್ನು ಕಲ್ಪಿಸಿದರು. ಅವರು ದೇಶಸಂಚಾರ ಹೊರಟರೆ ಉದ್ದಿಶ್ಯವನ್ನು ಇಟ್ಟುಕೊಂಡು ಹೊರಡುತ್ತಿದ್ದರು. 1919 ರಲ್ಲಿ ಕಲ್ಕತ್ತಾವಿಗೆ ಬಂದಿದ್ದರು. ಆಗ ಅಲ್ಲಿನ ನ್ಯೂ ಮಾರ್ಕೆಟ್ಟನ್ನು ಎರಡು ಮೂರು ದಿವಸ ಪರೀಕ್ಷಿಸಿ ನಮ್ಮ ಮೈಸೂರು ದೇವರಾಜ ಮಾರ್ಕೆಟ್ಟನ್ನು ಈಗಿರುವ ಸ್ಥಿತಿಗೆ ತಂದರು. ದಸರಾ ಜಂಬೂಸವಾರಿಯಲ್ಲಿ Electric torches ಮೊದಲು ಇರಲಿಲ್ಲ. ಕಲ್ಕತ್ತಾವಿನಲ್ಲಿ ನೋಡಿ ಬಂದು ಅವನ್ನು ಇಲ್ಲಿಯೂ ಬಳಕೆಗೆ ತಂದರು. ಅರವತ್ತು ವರ್ಷದೀಚೆಗೂ ಮೈಸೂರಿನ ಬೆಳವಣಿಗೆಯನ್ನು ಬಲ್ಲೆ. ಆ ಮಹಾ ಪುರುಷರು ಕೈ ಹಾಕದಿರುವ ಶಾಖೆಯೇ ಮೈಸೂರು ಪಟ್ಟಣದಲ್ಲಿಲ್ಲ. ಮೈಸೂರು ಪಟ್ಟಣವು ಇಡೀ ಭರತ ಖಂಡದಲ್ಲೆಲ್ಲಾ ಸುಂದರವಾದ ಪಟ್ಟಣವೆಂದು ಬಂದ ಜನರೆಲ್ಲಾ ಹೊಗಳುವುದಕ್ಕೆ ಅವರೇ ಕಾರಣ.

ಅವರು ಸೌಂದರ್ಯದ ಅವತಾರ. ಅವರೇ ಸುಂದರಮೂರ್ತಿ. ಅವರ ಉಡುಪೋ ಅವರ ಸೌಂದರ್ಯಕ್ಕೆ ಸಮಾನವಾಗಿತ್ತು. ಅವರ ಕಾಲಕ್ಕೆ ಮುಂಚೆ ಈಗ ಪ್ರಸಿದ್ಧವಾಗಿರುವ ರುಮಾಲಿನ ರೂಪೇ ಬೇರೆಯಾಗಿತ್ತು. ಅದರ ಸೌಂದರ್ಯವನ್ನು ಅವರು ಹೆಚ್ಚಿಸಿದರು. ಇದನ್ನು ಮದರಾಸಿನ ಸುಪ್ರಸಿದ್ಧ ನಾಯಕರಾದ ಶ್ರೀನಿವಾಸ ಶಾಸ್ತ್ರಿಗಳು ಮೆಚ್ಚಿ ಪ್ರಶಂಸಿಸಿದರು. ಇದೇ ಅಭಿಪ್ರಾಯವನ್ನು ಪೂನಾದ ಜಯಕರ್‌ರವರು ಇತ್ತರು. ನಾನು ಸಿಮ್ಲಾಕ್ಕೆ ಹೋಗುತ್ತಿದ್ದೆ. ಅಲ್ಲಿನ ಬಾರ್ ಅಸೋಸಿಯೇಷನ್ನಿಗೆ ಭೇಟಿ ಕೊಡಬೇಕಾಗಿ ಬಂತು. ಅಲ್ಲಿನ ಲಾಯರುಗಳನೇಕರು ನನ್ನ ರುಮಾಲನ್ನು ನೋಡಿ ಮೆಚ್ಚಿದರು. ನಾನು ಒಂದು ವೇಳೆ ಲೋಕ ಸಭಾಕ್ಕೆ ಹೋದೆ. ಅಲ್ಲಿನ ಸ್ಪೀಕರ್ ದಯದಿಂದ Distinguished Visitor Gallery ಯಲ್ಲಿ ಆಸನ ಸಿಕ್ಕಿತು. ಅಲ್ಲಿ ಕೂತುಕೊಂಡೆ. ಕೆಳಗಡೆ ನನ್ನ ಎದುರಿಗೆ ಪ್ರಧಾನಿ ನೆಹ್ರು, ಡಿ. ಪ್ರಧಾನಿ ಆಜಾದ್ ಇನ್ನೂ ಕೆಲವರು ಕುಳಿತಿದ್ದರು. ಅವರುಗಳು ನನ್ನ ರುಮಾಲನ್ನೇ ನೋಡುವುದಕ್ಕೆ ಪ್ರಾರಂಭಿಸಿದರು. ನನಗೆ ಸಂಕೋಚವಾಯಿತು. ಅಲ್ಲಿಂದ ಎದ್ದು ಬಂದುಬಿಟ್ಟೆ. ನಮ್ಮ ಮೈಸೂರು ಉಡುಪಿನ ಸೌಂದರ್ಯವನ್ನು ಶಿಖರಕ್ಕೇರಿಸಿದವರು ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರು. ಈಗ ಆ ವೈಶಿಷ್ಟ್ಯವೆಲ್ಲಾ ಮಾಯವಾಗುತ್ತಿದೆಯೆಲ್ಲಾ ಎಂಬುದೊಂದು ನನ್ನ ಕೊರತೆ. ಈ ಸಭೆಯಲ್ಲಿರುವ ಮಹನೀಯರನೇಕರು ಅದೇರೀತಿ ಅಭಿಪ್ರಾಯಪಡುವರೆಂದು ನಂಬಿದ್ದೇನೆ. ಇದೇ ಗಂಡಸರ ಉಡುಪಿನಲ್ಲಿನ ಬದಲಾವಣೆ ಹೀಗೆಯೇ ನಮ್ಮ ಮಾತೃಗಳ ಸೋದರಿಯರ ಉಡುಪಿನಲ್ಲಿ ಬರಬಾರದೆಂದು ನನ್ನ ಹಾರೈಕೆ.

ಹೀಗೆ ಹಲವಾರು ಘಂಟೆಗಳ ಕಾಲ ಆ ಸತ್ಪುರುಷರ ಕೀರ್ತಿಯನ್ನು ಹೊಗಳುತ್ತಾ ಹೋಗಬಹುದು. ಆದು ಒಹು ಮುಖವಾದದ್ದೆಂದು ಆಗಲೇ ಹೇಳಿದೆನೆ. ಅವರನ್ನು ನಮ್ಮ ಕರ್ನಾಟಕದ ಚಕ್ರವರ್ತಿಗಳಾಗಿದ್ದ ನೃಪತುಂಗ ಕೃಷ್ಣದೇವರಾಯ ಮುಂತಾದವರಿಗೂ ಇಂಡಿಯಾ ಚಕ್ರವರ್ತಿಯಾಗಿದ್ದ ಅಕ್ಬರನಿಗೂ ಹೋಲಿಸಬಹುದು ಯಾತಕ್ಕೆಂದರೆ ಆ ಮಹಾ ಪುರುಷರ ಹಾಗೆಯೇ ನಾಲ್ವಡಿಯವರಿಗೆ ಮತದ್ವೇಷವಿರಲಿಲ್ಲ. ಅವರು ಹಿಂದೂ ಸನಾತನ ಧರ್ಮಪಕ್ಷಪಾತಿಗಳಾದರೂ ಮುಸಲ್ಮಾನರ ಮತದಲ್ಲಿಯೂ ಜೈನ ಮತದಲ್ಲಿಯೂ ಕ್ರೈಸ್ತ ಮತದಲ್ಲಿಯೂ ಏಕರೀತಿಯಾದ ಗೌರವವನ್ನಿಟ್ಟುಕೊಂಡಿದ್ದರು. ಮಹಮ್ಮದೀಯರಿಗೆ ಹೆಚ್ಚು ವಾತ್ಸಲ್ಯವನ್ನು ತೋರುತ್ತಾರೆಂದು ಸ್ವಲ್ಪ ಜನ ಮೂಢರು ಅಂದು ಕೊಳ್ಳುತ್ತಿದ್ದುದು ನಿಜ. ಆದರೆ ಅದು ನಂಬತಕ್ಕದ್ದಲ್ಲ. ಅವರು ಮಸೀದಿಯ ಪ್ರಾರಂಭೋತ್ಸವವನ್ನು ನಡೆಸಿದರು. ಹಾಗೆಯೇ ಜೈನರ ದೇವಾಲಯಗಳ ಪ್ರಾರಂಭೋತ್ಸವವನ್ನು ಜರುಗಿಸಿದರು. ಯಾವ ಮತದವರ ಬೇಡಿಕೆಯನ್ನೂ ನಿರಾಕರಿಸುತ್ತಿರಲಿಲ್ಲ. ಅವರ ಮನಸ್ಸು ಅಷ್ಟು ವಿಶಾಲವಾದದ್ದು.

ನಾನು ಬಹಳ ಲಂಬವಾದ ಭಾಷಣಮಾಡಿದೆನೆ. ತಮ್ಮಗಳ ತಾಳ್ಮೆಯನ್ನು ನೋಯಿಸಿದೆನೆ. ಹೆಚ್ಚು ಹೇಳುವುದಿಲ್ಲ. ನನ್ನ ಸ್ವಂತದ್ದು ಒಂದೆರಡು ಮಾತು ಹೇಳಿ ಮುಗಿಸುತ್ತೇನೆ.

ಮೊದಲೇ ನಾನು ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರಲ್ಲಿರುವ ನನ್ನ ಭಕ್ತಿ ಪ್ರೀತಿ ಗೌರವ ಕೃತಜ್ಞತೆ ಇನ್ನು ಯಾರದಕ್ಕೂ ಕಡಿಮೆಯಿಲ್ಲ ಎಂದು ಹೇಳಿದೆನೆ. ಇದು ಯಾತಕ್ಕೆಂದು ಕೇಳಬಹುದು. ನಾನು ಅರಸು ಬೋರ್ಡಿಂಗ್ ಸ್ಕೂಲಿನವನಲ್ಲವೆ. ನನಗೆ ಹನ್ನೊಂದು ಕಡಿಮೆಯಿಲ್ಲ ಎಂದು ಹೇಳಿದೆನೆ. ಇದು ಯಾತಕ್ಕೆಂದು ಕೇಳಬಹುದು. ನಾನು ಅರಸು ಬೋರ್ಡಿಂಗ್ ಸ್ಕೂಲಿನವನಲ್ಲವೆ. ನನಗೆ ಹನ್ನೊಂದು ವರುಷ. ಆಗ್ಗೆ ಒಂದು, ಎರಡು ಮೂರು ತರಗತಿಗಳು ಮಾತ್ರ ಇದ್ದುವು. ಮೂರನೇ ತರಗತಿಯೇ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಕ್ಲಾಸಾಗಿತ್ತು. ಎರಡನೇ ತರಗತಿಯಲ್ಲಿ ಎರಡು ವರ್ಷ ನಿಂತುಬಿಟ್ಟೆ. ಆಗ ನನಗೆ ಗಣಿತ ಜ್ಞಾನವೇ ಇರಲಿಲ್ಲ. ಎರಡು ಮೂರು ವೇಳೆ ಗಣಿತದಲ್ಲಿ

ಕುಂಬಳಕಾಯಿ ಬಂದಿತ್ತು. ಬಾಕಿ Subjects ನಲ್ಲೆಲ್ಲಾ First class Marks ಬರುವುದು. ಆದರೂ ನನ್ನ Head Master ನನ್ನನ್ನು ಕಾನೂನು ರೀತ್ಯಾ ಸ್ಕೂಲಿನಿಂದ ಕಳುಹಿಸಿಬಿಡಬೇಕೆಂದು ಅರಮನೆಗೆ ಬರೆದರು. ಆಗ ಮಹಾರಾಜರು ಹುಡುಗ, ಚಿಕ್ಕ ವಯಸ್ಸು, ಬುದ್ಧಿವಂತನ ಹಾಗೆ ಕಾಣುತ್ತಾನೆ ಇನ್ನೊಂದು ವರುಷ ಕೊಡುವುದು ಎಂದು ಬರೆದು ಕಳುಹಿಸಿದರಂತೆ. ಹಾಗೆಯೇ ಸ್ಕೂಲಿನಲ್ಲಿ ನಿಲ್ಲಲವಕಾಶವಾಯಿತು. ಆಗ ಮಹಾರಾಜರೇನಾದರೂ ಕಾಗದಗಳನ್ನು ಚೆನ್ನಾಗಿ ನೋಡದೆ ನನ್ನ ಹೆಡ್‌ಮಾಸ್ಟರ್ ಶಿಫಾರಸ್ಸನ್ನು ಅಂಗೀಕರಿಸಿದ್ದರೆ ನಾನು ಹಳ್ಳಿಯಲ್ಲಿ ರೈತನಾಗಿದ್ದು ಕೊಂಡು ನನ್ನ ಪ್ರೇಮವೃತ್ತಿಯಾದ ಪಶುಪಾಲನೆಯಲ್ಲಿರುತ್ತಿದ್ದೆ.

ಹೀಗೆಯೇ ಮುಂದೆಯೂ ಅನೇಕ ಸಂದರ್ಭದಲ್ಲಿ ಅವರ ಮೆಚ್ಚುಗೆಯನ್ನು ತೋರಿರುವರು. ಒಂದು ವೇಳೆ ಸಮ್ಮರ್ Palace ನಲ್ಲಿ ಫುಟ್‌ಬಾಲ್ ಆಡುತ್ತಿದ್ದೆ. ನಾನು ಹದಿಮೂರು ಹದಿನಾಲ್ಕು ವರುಷದ ಬಾಲಕ, ಮಹಾರಾಜರು ನಾವು ಆಟವಾಡುವುದನ್ನು ನೋಡುತ್ತಾ ನಿಂತಿದ್ದರು. ನಾನು ಎಲ್ಲರನ್ನೂ ತಪ್ಪಿಕೊಂಡು ಹೋಗಿ ಒಂದು ಗೋಲ್‌ಮಾಡಿದೆ. ಮಹಾರಾಜರು ಕೈ ಜಪ್ಪಾಳೆ ತಟ್ಟಿದರು. ನನ್ನ ಹಸ್ತಾಕ್ಷರವನ್ನು ಅವರು ಮೆಚ್ಚಿ ಹೊಗಳುತ್ತಿದ್ದರಂತೆ. ಇದನ್ನು ಅರಮನೆ ಕಂಟ್ರೋಲರ್ ಆಗಿದ್ದ ರಾಮಕೃಷ್ಣರಾಯರು ನನ್ನನ್ನು ನೋಡಿದಾಗಲೆಲ್ಲ ನನ್ನ ಗುರುಗಳ ಮುಂದೆ ಹೇಳುತ್ತಿದ್ದರು. ಇಂಥಾ ಮೆಚ್ಚುಗೆಯನ್ನು ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರು ಇತರ ಸಂದರ್ಭಗಳಲ್ಲೆಯೂ ಹೇಳಿಧಾತೆ. ನನಗೆ ಸರ್ಕಾರದವ ಶಿಫಾರಸ್ಸನ್ನು ಮೂಲೆಗೆ ಹಾಕಿ ಅಸಿಸ್ಟೆಂಟ್ ಕಮೀಷನರ್ ಕೆಲಸ ಕೊಟ್ಟವರು ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರು. ಅಂಥವರಿಗೆ ನಾನು ಕೃತಜ್ಞನಾಗಿರಬೇಕಾದ್ದು ನ್ಯಾಯವಲ್ಲವೆ? ಇದನ್ನೆಲ್ಲಾ ತಮ್ಮುಗಳೆದುರಿಗೆ ಹೇಳಿಕೊಂಡದ್ದಕ್ಕೆ ಕ್ಷಮಿಸಿಬೇಕು.

ಅಲ್ಪನಾದ ನಾನು ಮಹಾ ಸತ್ಪುರುಷರಾದ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ಮೊದಲನೇ ಜಯಂತ್ಯುತ್ಸವದ ಅಗ್ರಾಸನವನ್ನು ವಹಿಸಿದರೂ ಈ ಜಯಂತಿಯ ಪ್ರವಾಹವು ಹುಟ್ಟುವಾಗ ಸಣ್ಣದಾಗಿ ಹುಟ್ಟಿ ಹೋಗುತ್ತಾ ಹೋಗುತ್ತಾ ವಿಶಾಲವಾಗುವ ಕಾವೇರಿ ಪ್ರವಾಹದಂತೆ ಕಾಲ ಕ್ರಮೇಣ ಬೃಹದಾಕಾರವನ್ನು ತಾಳಲಿ ಎಂಬುದೇ ನನ್ನ ಹಾರೈಕೆ. ಮಹಾರಾಜ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರ ಚಿತ್ರಪಟಕ್ಕೆ ಮಣಿದು ನಿಮ್ಮುಗಳಪ್ಪಣೆ ಪಡೆದು ಕೂರುತ್ತೇನೆ."

INDIA'S CONSTITUTION

(*Continued from page 3.*)

Se tion 18 says,

"1. No title, not being a military or academic distinction, shall be conferred by the State.

2. No citizen of India shall accept any title from any foreign State.

8. No person who is not a citizen of India shall, while he holds any office of profit or trust under the State, accept without the consent of the President any title from any foreign State.

4. No person holding any office of profit or trust under the State shall, without the consent of the President, accept any present, emolument or office of any kind from or under any foreign State."

Then what are Bharata Ratna, Padmashri and the other Padmas? And does the Constitution permit the President to accept titles from foreign States?"

level of mutuality of understanding and respect with a view to learn from each other.

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"The King Piyadasi honours all sects, monks and householders; he honours them by gifts and various kinds of favours.....For he who does reverence to his own sect while disparaging the sects of others wholly from attachment to his own, with intent to enhance the splendour of his own sect, in reality by such conduct inflicts the severest injury on his own sect."

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ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

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ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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೩ ಅಂಕಗಳ ಪ್ರಕಾಶನ, ೦-೨೦

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RS. 15—00

SARASWATI

Saraswati, the *vedic* Goddess of learning, is easily the most popular Godhead amongst the Hindus irrespective of caste or creed. Not only by the titular Hindus but also by the Jains and the Buddhists is she worshipped with a devotion rarely excelled. In China she is known as Neelasaraswathi while the Tibetans worship Her as Veenasaraswati.

The most popular form is *Sweta Padmasanaa* or She who is seated on a white lotus, wearing a white sari and served by the Lords of Creation, Protection and Dissolution. For, every act requires discretion. And, Saraswati is the conferor of that discretion which is truly the crest jewel of genuine wisdom. Both the Puranas and the Tantras describe Her also as the essence of beauty. More, She is also addressed as the conferor of prosperity. As a matter of fact, She is depicted as being served by nine different kinds of Lakshmis — Satyalakshmi or the storehouse of Truth; Veeralakshmi or the storehouse of valour, Dhanalakshmi or the treasury of wealth; Dhanyalakshmi or the promoter of grains; Rajalakshmi or the presiding deity of kings and kingdoms; Mokshalakshmi or the conferor of release from mortal bondage; Vidyalakshmi or the Divine Teacher; Dhairyalakshmi or the giver of courage to Her devotees; and Saubhagyalakshmi or the Mother of all that is auspicious and good.

Her vehicle is the swan (the mythical bird known as the hamsa which is reputed to possess the quality of separating water from milk). The meaning is that those who serve or are devoted to Her lotus feet are endowed with the gift of patience and the power to take a subjective or objective view of things as the case might be. But in Marwar where peacocks abound, the Divine Mother Saraswati is given a vehicle of peacock. In many Indian museums we see Her also seated on a goat, probably to convey the idea that She is the suppressor of ignorance. The goat is believed to be the symbol of ignorance. The Mother sits on the devil of ignorance or idiocy and saves Her devotees from their influence. The Buddhists seat the Mother Saraswati on a lion. The idea conveyed thereby is the same as the one depicting Durga on a lion. The lion is a ferocious beast. The mother subdues it. By withdrawing the animal qualities from Her devotees, She makes them saintly, good and really prosperous. For, is not passion an obstruction to wisdom and discretion? The lion-seated Saraswati of the followers of Lord Buddha is addressed by them as Vageeshwari or the Presiding deity of speech. She is also said to be the Shakti or energy of Bodhisatwa Manjushr Bodhisatwa expresses the ideal of Perfec Peace. It is but natural, therefore, tha his energy should subdue the ferocity o the king of the forest—the beastly instinct in man. The Jains also worship Saraswat as the Presiding deity of education, dis cretion and wisdom.

Ravi Varma, the great painter of Kerala has depicted Saraswati in two popula forms. In one of them Saraswati holds Veena, the most delicate and lovely musi cal instrument yet devised by man. A She is the President of fine arts, it is bu natural that the Veena should adorn He hands. In another picture, she has fou arms, in one of which she holds an elephan goad; in another a rosary of pebbles; noose in the third; and a book in th fourth. The idea sought to be illustrate by that picture ought to be easily in telligible. As in the case of the Divine mother Lalita, the noose of rope represent

the power of withdrawing attachments, while the elephant represents the energy with which the blinding passion of anger is subjugated. The book stands for wisdom; while the rosary of pure white pebbles emphasises meditation and Purity.

Saraswati is also described as occupying the centre of the Vedas. The actual term used is *Vedi Madhyan*. This idea may well imply that she is indeed not different from Shiva or the Great Absolute whose symbology was discussed briefly in the two articles under the captions "Shiva-lingam" and "Nataraja". Vedic scholars have counted the total number of words and syllables in all the four Vedas and discovered that in the very centre, as even the heart in the physical body of man is the mystic five-syllabled mantra known as *Shivapanchakshari* which is believed to be the most sacred mantra of the Hindus and is very popular in Banaras which is called the Capital City of Lord Shiva, holier to the pious Hindus than Mecca to the Muslims or Jerusalem to the Christians. In this sense Saraswati is also described as Shivasahodari or the sister of Shiva

In Sringeri where Shri Shankaracharya established his first pontifical throne and a *vedic* university known as Sharada Peetha, Saraswati is the presiding deity and is known as Sharada, with the full-sized golden image of Sharada whose great Grace according to tradition, attracted even Hyderali and Tippu Sultan who became great devotees of the Sringeri Gurus of their times. The great Sage Vidyaranya, a successor of Shri Shankaracharya, according to available historical evidence, embarked on his mission of founding the never to be forgotten Empire of Vijayanagar, after worshipping Shri Sharada at Sringeri and obtaining Her Grace and Blessings to launch on the great adventure which finally succeeded in staying off Moghul aggression to the south of Hyderabad. In Sringeri, Sharada also holds a ruby jug of *amrita*, the divine nectar, connoting that She confers immortality on Her devotees.

Although strictly not germane to the subject the story of Sharada might be of great interest to people in North India, especially in Bihar, Uttar Pradesh and Kashmir. Once in the Divine Court of Brahma the creator, so the Puranas aver, His Shakti or Energy, Saraswati espied a supplicant who had come for worship. He was no other than that sage Durvasa known for anger. He was dressed in rags. Saraswati, the Mother of fine arts and purity was provoked to laughter. She was, therefore, condemned by the indignant sage to a period of life on earth. So Saraswati incarnated Herself as Sharada and took birth in Kashmir, and the *Mantra-shastras* on that account described Her as *Kashmeerapuravasini* or the resident of the city of Kashmir. As Brahma was part of Her existence, He too was condemned to an earthly life for a period. Brahma incarnated Himself in a Brahmana family in Mithila and was khown as Mandana Mishra. He was a great Samskrit scholar and an unrivalled exponent of Poorva Meemamsa, the science of action as the surest means of leading to the final release. Now it was so ordained that Mandana Mishra and Sharada got united in wedlock and they lived happily together as husband and wife in a place now recognised as Saharsa. In Banaras, Mandana Mishra easily outshone the galaxy of pandits and scholars who held him in great veneration for his learning and saintliness. Few scholars who met him in discussion managed to defeat Mandana Mishra.

(To be continued.)

The Rationalist

HINDU SUPERIORITY

HINDU COLONIZATION

(Continued from last issue)

The religion and culture of China are undoubtedly of Hindu origin Okakura, speaking of the missionary activity of Indian Buddhists in China, says that one time in the single province of Lo-yang there were more than 3,000 Indian monks and 10,000 Indian families to impress their national religion and art on Chinese soil." [1] Count Bjornstjerna says: "What may be said with certainty is that the religion of China came from India."

That Ancient India had constant intercourse with China no one can deny. China and Chinese products are constantly mentioned in the sacred as well as the profane literature of the time. Chinese authors, too, according to Elphinstone, note Indian ambassadors to the court of China. Professor Heeren says that "the name China is of Hindu origin and came to us from India." See also Vincent. Vol. II, pp. 574, 575. [2] The word Sinim occurs in the Bible. Isaiah xlix. 12

According to Professor Laconperic (Western origin of Chinese civilization) the maritime intercourses of India with China dates from about 680 B.C., when the "sea traders of the Indian Ocean" whose "Chiefs were Hindus" founded a colony called Long-ga, after the Indian name Lanka or Ceylon, about the present gulf of Kiatchoa. Those Indian colonists had, however, to retreat before the gradual advance of the Chinese till they became submerged in the kingdom of Cambodia, founded by the Hindus about the first century A.D. But throughout this period the monopoly of the sea-borne trade of China was in their hands. "The Chinese," says Mr. G. Phillips, "did not arrive in the Malaya Archipelago before the 5th century, and they did not extend their voyages to India, Persia and Arabia till a century later." [1]

In the second century A.D., Indians from the Sindhu (Sindh) during the time of Rudradaman, the Kshatrapa Satrap of Kattiawad, took presents by sea to China. [2]

An Indian named Buddhabhadra, a descendant of the Sakya Prince Amitodana, arrived in China in 398 A.D. via North India and Cochin China. In 420, Sangh Varmi reached China, and in 424 A.D. Gunavarman, grandson of an ex-King of Kabul, after visiting Ceylon and Java, arrived at the Capital of the Sung dynasty. In 433, according to Bhikshuni Nidana, a ship called Nandi brought to China a second party of Sinhalese nuns, who established the Bhikshuni order in China. In 434, another party of Sinhalese nuns, under the leadership of one Tissara arrived in China to further Gunavarman's work for the foundation of the monastic system in China, In 438, eight

1. Ideals of the East, p. 113.

2. Ramayana mentions Chinese silks and other manufactures.

1. M. de Guigues says that Magadha was known to the Chinese by the name Mo-kiato, and its capital was recognised by both its Hindu names, Kusumpura, for which the Chinese wrote Kia-so. mo.pon lo and Pataliputra, out of which they made Patoli-t-e by translating putra, which means son in Sanskrit, into their own corresponding word tse.—Journal of the Royal Asiatic Society, Vol. V. Such translation of names has thrown a veil of obscurity over many a name of Hindu origin. Hindu geography has thus suffered a great loss.

2. Journal of R. A. S. 1895, p. 525.

Bhikshus came from Ceylon. In 526, Bodhidharma, son of a king of Southern India, embarked in old age from India and "reached Canton by sea," and was invited to Nanking, the Capital of the Emperor of South China. The Chinese geographer, Chia Tau, records his coming in his Huang-huahsi-ta-chi. [1] The kwa yuen catalogue records that in 548 A.D. Paramati, a native of Ujjain (Malwa), was invited by the Emperor Wu, of the L'lan dynasty, and arrived at the Southern Coast of China, and that Vajirabodhi entered the Chinese Capital and became the founder of mystical Buddhism in China. For constant intercourse between China and India, read Col. Yule's Cathay and the Way Thither.

The sea route from India to China through the port of Tamralipti was under the special protection of the Indian kings. When the Chinese pilgrim, Hiuen-Tsang wanted to return to China in A.D. 645, Bhaskaravarman, the Brahman king of Kamrup (Assam) and a vassal of the Emperor Harsha, told him: "But I know not, if you prefer to go, by what route you propose to return; if you select the southern sea route, then I will send official attendants to accompany you" Itsing sailed from China for India in A.D. 671 and returned to China twenty-four years later by the sea route from Tamralipti. In one of his works, Itsing gives an account of no less than sixty Chinese, Corean, and Indo-Chinese pilgrims who visited India in the latter half of the seventh century, and some of whom travelled by the sea route through Tamralipti.

The influence of Indian thought and culture on Japan was very great. Professor Winternitz, while reviewing Geschichte der Japanischen Literature, says: "In view of so much Indian Influence in Japanese literature, it is possible to assume that the 'Keuyogen' or double meaning of Japanese poetry may in any way be connected with that form of Alankara of the Indian Kavya, which is exactly in the same method. The distinguished Japanese scholar, Mr. J. Taka Kasu, says; "But I should like to emphasize the fact that the influence of India, material and intellectual, must have been much greater in an earlier period than we at present consider to have been the case. There were, for instance, several Indians, whom the Kuroshiwo current, washing almost the whole southern coast, brought to the Japanese shore." [1] He further says: "It cannot be denied that several Indians came to Japan, especially in view of so many Indians finding their way to China by sea." He then relates how a Brahmin Bodhisen Bharadvaja, known generally as the "Brahmin Bishop," came with another priest from India via Champa (Cochin China) to Osaka, then to Nara, where they met another Indian ascetic and taught Sanskrit to the Japanese. "His monastery and tombstone, with a written eulogy, still exist in Nara. Just at this time a Japanese alphabet or syllabary is said to have been invented. The fifty syllables, Gojuin. are arranged by a hand evidently with a practical knowledge of Sanskrit method." [2]

Japanese tradition records the names of several Indians who visited Japan to propagate Buddhism. One of them, Bodhidharma, of South India, came to Japan and interviewed Prince Shotoku (A.D. 573-621). Subhkakara, a native of Central India visited Japan from China and left at the Kumedera Temple a part of Mahavairochanabhis ambodhi Sutra, on Bhuddhistic Tantrism.

(*To be continued.*)

3. Vide Milinda Panha, pp. 127, 327.

1. J. R. A. S. for 1896 A.D.

2. Journal of the Royal Asiatic Society for 1905, p. 874.

SWAMI SHIVANANDA

The death of Swami Shivananda of Hrishikesh, Founder of the Divine Life Society, leaves a blank in the intellectual life of India. His personality was reminiscent of Swami Vivekananda. Vivekananda shot to fame by oratorical brilliance. Swami Shivananda's consecrated life sought to wean the public by his tireless writings and dedicated life. It was often a relief to hear of Swami Shivananda, in contrast to inebriated political outpourings of men like Desai, who speak only to nauseate, and spread only misery and ruination with an air of smug self-satisfaction. India produces both types of men, political fiends and spiritual saints, and Swami Shivananda was one, of whom India ought to be proud, prouder than of many a "Bharataratna". His loss will be felt and mourned by many a spiritual seeker to whom his pure life was a source of inspiration.

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SRI D. L. ACHARYA

We regret to record the passing of D. L. Acharya, B.A., of Bangalore, a friend of the 'Rationalist" for over 2 decades. He saw a copy of it on somebody's table, and immediately wrote to become a subscriber and avid and critical reader. Early in life he had lost his hearing, but, despite the handicap, graduated, and joining service became Deputy Registrar of the Chief Court, under Chief Judge Sir D'arcy Reilley. He cultivated literary interests, and was a facile composer in both Sanskrit and English, and wrote a neat hand. He wrote to us on 31-5-63, "I am writing this with my uncertain sight, because my eye-sight is growing dim, along with my age. My brain is continuing to be active, but my body is growing weaker day by day slowly with my eye-sight. I did not grieve for my deafness; but I do grieve for my failing eye-sight. "ಸರ್ವೇಂದ್ರಿಯಾಣಾಂ ನಯನಂ ಪ್ರಧಾನಂ". How apt is the saying! I have nothing more to do hereafter!

Yours Very Sincerely,
D. L. Acharya."

We are informed that he passed away quietly at midnight on the 10th instant, surrounded by his grieving family! A good soul left its frail body, and has gone to join its Maker!

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under the Presidentship of
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(FORMER PRIME MINISTER OF BIKANIR, AND AMBASSADOR AT PEKING,)
VICE CHANCELLOR, MYSORE UNIVERSITY,
on Monday the 29th July 1963 at 5 p.m.
at the Narasimharaja Sahakara Bhavana,
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G. R. JOSYER, M. A. HONS. F.R.E.S., M.R.S.I.
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SARASWATI

(Continued from last issue.)

The first and only exception was Shri Shankaracharya who engaged Mandana Mishra in a debate on whether the Absolute was attainable by *karma* or action or by means of *Gyana* or wisdom and knowledge. Mandana Mishra was an exponent of the school of *karma*. Before the debate took place, which lasted for several days, it was agreed that whichever of the two was vanquished in the final reckoning should embrace the *ashrama* of the other. Now, Shankara was a *sannyasin* or ascetic while Mandana Mishra was a *grihastha* or householder. But so convinced was Mandana Mishra that he would defeat Shankara that he actually thought that he must be on the look out for a suitable bride when this young man was finally defeated in argument. Sharada, known also as Bharati, was the umpire by common consent. Who could be a better umpire between the Creator and the Incarnation of Lord Shiva Himself than the Goddess of wisdom in human form?

Well, Mandana Mishra finally owned himself defeated at the end of several days. So he embraced the holy order of sannyasa and accepted Shankara as his spiritual teacher and left the home to follow in the footsteps of his Guru But like a dutiful wife, Sharada also followed her husband. They were proceeding south and one day the party reached Sringeri on the western ghats. There Shri Shankara established his first peetha. He fancied Sringeri of all places in India for a very good reason. It was in Sringeri that the great Rishyasringa Maharshi thrived in the days of the Ramayana and was brought to Ayodhya by King Dasharatha himself in order to coax the gods into sending a shower of rain. When Rishyasringa returned to the Sringeri hills, he came back as the son-in-law of King Dasharatha. His wife, Princess Shanta, became also a saint with her husband. The tombs of Rishyashringa and Shanta Devi are still preserved and worshipped with great devotion. Tradition has it that during his wanderings in the forest Rama himself paid a visit to his step-sister and brother-in-law. Sringeri thus is an object of attraction to the Hindus all over India, especially to the devotees of Shri Ramachandra. Thus it was no surprise that Shankara should select that holy spot as the most suitable for his *vedic* university.

Then Shankara nominated Mandana Mishra, now known as Sureswaracharya, as his immediate successor to the pontifical Throne of Sringeri. The holy bones of this great and saintly Behari are interred on the banks of the Tunga at Sringeri and a shrine erected thereon. Sharada became the presiding deity of the University and lent Her name to the *Peetha*. The fine image of gold adorning the temple of Her name has been, since then, the object of veneration and intense worship by generations of saints and scholars Tradition says that a successor of Sureshwaracharya, who was suddenly put on the Pontifical Throne on the death of his predecessor, was not a scholar and was greatly afraid of meeting scholars. But Sharada or Saraswati conferred on him the benefits of education and wisdom at a single sitting. By common consent all over India the Sringeri Gurus are looked upon as the final authority on any disputation arising out of *vedic* and *vedantic* interpretations. The present Guru is one of the rarest saints India has produced. He often goes into trance for several months at a stretch. (Chandrashekar Bharathi.)

(Continued on page 6)

H. H. Mummadi Krishnaraja Wadiyar Jayanti

29—7—1963

WELCOME SPEECH BY SRI G. R. JOSYER:

"Sirdar K. M. Panikkar, Ladies, and Gentlemen,

I offer to you all most hearty welcome to the 169th Jayanti of H. H. Maharaja Mummadi Krishnaraja Wadiyar, this evening. To you, Sir, I have to offer welcome on behalf of the citizens of Mysore in whose midst you have elected to reach your seventies !

A talented scion of Kerala, you have attained rank as a distinguished son of India, with a unique and striking personality. As a brilliant Oxonian, had you stuck to the Aligarh University, you might have retired as a worthy Professor of History, seeking nomination to Parliament and a second rate title. But being adventurous by blood, you burnt your moorings, and answered the call of non-co-operation, and like an eagle, have since been sailing before the wind. Men attain greatness, by pluck, or luck, or hook or crook. You have attained greatness by pluck and luck. Your dynamic personality has found opportunities and seized them, and ridden them, as Alexander rode Bucephalus. You became venerable Prakasam's coadjutor on Swarajya, and first Editor of Hindustan Times. Each new role proved only the jumping ground for the next higher.

Deputy Director of the Special Organization of the Chamber of Princes, Secretary to the Chamber of Princes, Secretary to the Indian Princes' Delegation to the Round Table Conference, Foreign Minister of Patiala, Prime Minister of Bikanir, India's Representative to the Pacific Conference, Canada, Delegate to U.N. General Assembly, India's Ambassador to China, India's Ambassador to Egypt, and Minister to Syria, Jordan, Lebanon and Libya, Member, States' Reorganisation Committee, Ambassador to France, Vice Chancellor of Kashmir University, and now Vice Chancellor of Mysore University !

The enumeration is breath-taking ! A fraction of them would be sufficient for an individual to be satisfied with and rest on his laurels. On your Atalantian shoulders the load seems to rest lightly !

That is one side of your life. Your facile and virile pen and prolific mind have produced books that are astonishing in their variety and range. A future artist may depict you with a pen in one hand and a mace in the other ! Kerala has produced many notable men ; but none so distinctly notable !

Your coming here as Vice Chancellor of the University is heartily to be welcomed. In the early days it was a happy thought of Sir Vishweswaraya to get Dr. Sir Brajendranath Seal as Vice Chancellor of the University. His Brobdignagian personality built up a pedestal for the University. But for a long time past it may be said to be moribund. Your spectacular career and varied achievements, may awaken it into a new era, and provide a new inspiration to its students.

Vice Chancellorships, like Governorships, are generally meant to provide soft beds for old people. Also some Vice Chancellors want to stick to the same Univerity term after term as long as life lasts. Some step into a nearby University, and using it as a spring board, roam the world, like astronauts, gathering vicarious T A and sporadic doctorates! But the Mysore Ministry did well in inducing you to come here, and your acceding to their request is commendable, as there is mess to becleared and the University be made a Temple of Knowledge. Kashmir is no doubt a covetable place; but Mysore has been deemed a Garden of Eden, and the exchange may not awaken second thoughts in you. So, on behalf of the public of Mysore, I offer you most sincere welcome.

As historian of the Maharaja of Bikanir, and biographer of the Maharaja Gulab Sing of Kashmir, it is appropriate that you preside over the Jayanthi of the gallant and distinguished Maharaja of Mysore, H. H. Mummadi Krishnaraja Wadiyar.

In 1399 Yaduraya came to Mysore, founded a State and established a Dynasty. Rajawadiyar, Ranadheera Kantheeravanarasimharaja Wadiyar, Chikkadevaraja Wadiyar. and Mummadi Krishnaraja Wadiyar and Nalvadi Krishnaraja Wadiyar, stand out in the Dynasty as shining modern examples of ancient Hindu Monarchic form of Government.

Installed on the throne in 1799 by the British on the fall of Tippu Sultan, Mummadi Krishnaraja Wadiyar reigned till 1831, when the British replaced him with a Commission, intending to confiscate the State. But the uncurbable spirit of Mummadi Krishnaraja Wadiyar fought against it by all diplomatic means, winning admiring support from the British public, represented by men like John Morley, and procured its restoration to his adopted son Chamaraja Wadiyar. Both as *de facto* and *de Jure* Maharaja, he endeared himself to his subjects, who loved him with passionate devotion, which has continued for generations after his demise. He was indirectly responsible for the good name that the State won in the 1st half of this century under his worthy grandson, Maharja Nalvadi Krishnaraja Wadiyar. Mysoreans owe it to themselves to cherish his memory as a great Ruler, and as worthy of emulation by persons who are ambitious to rule States."

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H. H. Mummadi Krishnaraja Wadiyar Jayanti

The 169th Jayanthi of H. H. Maharaja Mummadi Krishnaraja Wadiyar was celebrated on the evening of 29-7-63 in the sprcious hall af Narasimharaja Sahakara Bhavana in Chamaraja Road, Mysore, under the distinguished Presidentship of Sardar K. M. Panikkar, Ex-Prime Minister of Bikanir and ex-Ambassador to China, Egypt, Lybia, and France, and Vice-Chancellor of Kashmir and Mysore Universities. The building was decorated with festoons, and an illuminated full-length portrait of H. H. Mummadi Krishnaraja Wodiyar adorned the platform. Prominent among the elite of the City assembled in the Hall were ex-Justice R. Puttaraja Urs, Rao Bahadur M. Ramaswamy, Sri Agaram Rangiah Editor, Rajavydya Pandit Chandrabhan Singh, Professors of the Maharaja's Sanskrit College, Sahukar M. S. Chennabasappa, Mokhthesars S. Nagappa and M. V. Venkataramaniah, M. L. Subramanyaraja Urs, and G. S. Josyer, M.A.,

After invocation by Kumari Sukanya of the National Girls' High School, Vidwan Jaggu Sudarshanacharya presented a specially composed welcome song in Sanskrit, and gave recitals of compositions in honour of H. H. Mummadi Krishnaraja Wadiyar.

श्रीमान् मुम्मडि कृष्णराज वोडेयर्नामा महात्मा सुधीः
राजर्षिः कविवाग्मिकल्पकतरुः धीरो दयावान् प्रभुः ।
तस्यैतस्य नरेशितु र्निधिरसैश्चन्द्रेण चाप्यङ्कितो
वर्धन्त्युत्सव एष संमदकरो जेजीयतां सर्वदा ॥१॥

के. एम्. पणिक्करिति च प्रथितस्त्वनाम्ना
विक्रीतनीर नगरस्य महाप्रधानः ।
ईजिप्त चीनमुखदेशपरम्परासु
योऽभूत्पुरा प्रतिनिधिश्च कुशाग्रबुद्धिः ॥२॥

हिन्दूस्तानिकटैंसाद्याः पत्रिका येन कौशलात् ।
संपाद्य च परां काष्ठां प्रापय्य प्रकटीकृताः ॥३॥

वाणीविलासगृहे च मम्मटमुखैर्विद्वद्भिरापूरिते
काश्मीरे च बभूव यः कुलपतिर्विश्वस्य विद्यालये ।
सोऽयं चात्र विराजते कुलपतिः विश्वस्य विद्यालये
मैसूरराज्यगते स एष गमितो ह्यध्यक्षतामादरात् ॥४॥

लक्ष्मीविद्युल्लताश्लिष्टो भूषणैरिन्द्रचापवान् ।
सम्पत्कुमारजलदो वर्षत्वस्मिन् कृपामृतम् ॥५॥

Sri G. R. Josyer, Convenor, welcomed the President and the gathering in a fine speech. The audience were entertained with a varied programme of interesting music, Vocal and on the Veena, and dance and comic by kumaris Nagamani, Sunanda, Geetha, Ratnaprabha, and Saroja, Mohanakumari, Sukanya and Premakumari

Rising amidst cheers Vice Chancellor Sirdar K. M. Panikkar thanked Sri Josyer for inviting him, and was glad that the first occasion of his public appearance outside the University was on such a memorable occasion. Tracing the campaign of dispossession by the British, Shivaji's descendents, Satara, Tanjore, Mysore, Arcot, Oudh, Dacca, he said that H. H. Mummadi Krishnaraja Wadiyar's was the only instance in which there was Restoration, and every other State had been confiscated. Mummadi Krishnaraja Wadiyar was successful because of his righteous efforts and high-souled spirit which accepted no defeat. Even during dispossession he remained a true king to his subjects, contributing to their welfare to the best of his ability, and remained devoted to God and rebuilt temples damaged by Tippu Sultan. Even during the Mutiny he did not work against the British, but retained his integrity. But the British authorities sought to be unjust to him. While the Arcot Nabob's titles and honours were ensured by Act of Parliament, Mummadi Krishnaraja Wadiyar was denied recognition and even the right of adoption. But through it all he retained his faith in God, and the belief that ultimately his righteous efforts would prevail. And they did prevail!

Such a great personality deserves all honour, and should serve as an inspiration to us in our own efforts.

"Commemoration of regional celebrities need cause no detriment to the new spirit of national integration. Memories of great men should serve as inspiration to succeeding generations to play their roles with equal integrity. Therefore I commend the celebration of H. H. Mummadi Krishnaraja Wadiyar's Jayanthi, and thank the public of the city for the welcome they have accorded to me."

He then distributed mementos to the accomplished girls who participated in the entertainment. In conclusion Sri G. R. Josyer tendered thanks to Sirdar Panikkar for graciously presiding over the function, to Vidwan Jaggu Sudarshnacharya, and the staff and students of the National Girls' High school, and to the public who were present in such large numbers.

(*Continued from page 2.*)

In Sringeri, Sharada is worshipped as Mahasaraswati or the equal and combined essence of Kali, Lakshmi and Saraswati. It is in the form of Mahasaraswati that the followers of the *tantric* school worship Saraswati in Bengal and Assam, probably also in Kashi and Mithila. Mahasaraswati is worshipped on the Vasanta Panchami Day falling in January–February after the Sun's entry into Capricorn or Makara. This is the *vedic* worship. In South India, Saraswati is worshipped on the Mahanavami Day, the ninth day of the Dasara festival. In Sringeri, Saraswati is worshipped elaborately on both occasions.

Modern scholars are trying to locate the origin of Saraswati worship in India. But it is no use denying that the worship of Saraswati is as old as the vedas and the Upanishads. I have already stated in a previous article that there is a special Upanishad exclusively devoted to Saraswati and is known as Saraswati Rahasyopanishat.

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17TH AMENDMENT!

Bharataratna Dr. C. Rajagopalachari, describing the measure as 'silly, absurd and childish,' wondered on the necessity of a controvertial measure in the present emergency. Were the Chinese coming again because the ryotwari land was not included in a process started with the abolition of zamindari, he asked and said: "The reality is that the Supreme Court raised this objection (against the inclusion of ryotwari land in the definition of estate) and Nehru wants to drive the Supreme Court across the Himalayas."

He requested Prime Minister Nehru and other leaders who advised the Opposition not to raise controversies, themselves not to start such controversies. In undertaking such measures as the Gold Control Order and now the amendment to the Constitution, the Congressmen were guilty of a crime they preached against, he said.

The Fundamental Rights were included in the Constitution and were considered as sacred Articles, and the Constitution itself was written down, unlike the unwritten one in Britain, so that they might not be changed by any revolutionary party that came into power. Thus the rights were the Dharma of the free country, which could not be altered by laws. But the present government was using its power to make laws and dig into the foundation itself!

He did not object to the amendment of the Constitution, if by experience and thought it was found necessary. But, in India, he said, 'each time the Supreme Court gives a judgment against the government, an amendment comes into existence." "This is Adharma, a violation of the spirit using the letter of the law ... We object to the amendment on the ground of morality, and in the interest of the ryots," he added.

Rajaji had a dig at Morarji Desai also. He asserted that the gold control and other tax measures would be nullified in effect because the cost of collection in many cases exceeded the amount collected. He drew the attention of the audience to the collection of revenue and the cost in administering it, to reinforce his argument.

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FIRST RULE FOR HAPPINESS.

WORK

Many years ago, in reply to a question, I said, "If I were to suggest a general rule for happiness, I would say: 'Work a little harder, Work a little longer. Work!'"

There has grown up a philosophy which may make my suggestion look like a copy-book maxim of an outworn day. There seems to be a general belief that work is merely a means of securing leisure, that we work in order to be released from work That attitude is fatal to creative endeavour and progressive life.

When I speak of work, I do not mean the mere performance of an irksome task. Real work consists of solving the problems of life for oneself and others by unceasing thought and action. In brief, work is man's functioning at his best – to the best social advantage. I cannot imagine anyone wanting to take a holiday from it.

It is easy for youth to be misled by such terms as the "new leisure" and the "six-hour day" These terms are used in discussions of employed labour, however, —not of work. Work is timeless; it knows no limitations except those of energy. One can lose a job; one need not lose work.

On the other hand, do not be deceived into thinking that you are at work. simply because you are employed eight hours a day. Where is the mind when the hand is pulling the lever? Where is the imagination while the motor is humming? A great firm of carriers was founded by a messenger who worked while he delivered parcels, he thought while he did his errands. A barber once became an oil magnate because he studied geology between customers!

Much of the real work in life is accomplished after the job is done. Anton Van Leeuwenhoek, the famous Dutch naturalist, had a routine job in a merchant's office—but he did not complain. When he left the office at night, he went to work grinding lenses for microscopes! Through these tiny windows he peered into the world of the invisible; and discovered bacteria! That was his work. He pursued it until death!

Self-fulfilment is not achieved in leisure. It comes of suffering, toil, discipline—work! Novels are still written on kitchen tables when the plough is put away. Repititive labourers still study their machines while they stamp out metal patterns—study and think and devise improvements.

Talent? Ability? These are almost beside the point. Work is the principal factor. I say that if one ploughs the field and sows the grain, the harvest will come as surely as day follows night. We make our talent, ability, even genius, through discipline and endless work. No philosophy of as you please leisure, of loafing and inviting the soul, can outwit the necessity of work as the forerunner of harvest and the fulfilment of self!

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LIFE'S PURPOSE

Question; Is there a purpose in life?
Answer: "Of course, there is a purpose in life—to live it to the full. If there were no purpose in life, you will not be here. You are born to live and to do, to love, to honour and to have respect in all things, in all ways, to pray without ceasing and to do good. It is a very difficult purpose. When you are born into this world, you are born to do some good in it. It is your purpose, while you are on the earth plane, to learn the good and to shun evil. It is the evil you have to shun and not the people who do the evil as you must pray for them that they may see the light. Life on the earth plane is meant to be happy and to be enjoyed. You have to work, but you do not have to be a slave to anyone or anything. You have to make the world as you travel through it a little better place than when you came into it, and, though everyone does not do that now, there will come a time when each one will."

Q: Does each individual have a mission in life?

A: "You make your mission in life. You were created and given a free will and brain. You make your own choice. Your only mission in life is to do good and to help others to do good. You can exercise your free will for yourself, but you have no right to exercise that will on any other person. You are not to inflict any of your ideas upon others, but you should talk with them and listen to their ideas and give them yours and then allow them to choose for themselves, as you choose for yourself. Help your brother or sister when you see they need help, and always be willing and ready."

Q: You say all is love on the astral plane. Do you mean that you love everyone equally?

A: "There is no special love here—that is on the earth plane only. It is by the attraction of the same work that the spirit friends are drawn together. Families do not travel together unless they have a common bond of interest. I do not travel with my mother, brother or sister, yet we were a congenial family."

Q: What are some of the things done on the earth plane that are considered very wrong?

A: "Lying is one of the worst. Those who tell deliberate lies to hurt others have to undo those lies when they pass over by preventing others from doing exactly what they themselves had done. They would also have to restore the character of the persons they have lived about and get their forgiveness, otherwise they could not progress."

Q: Disease, as we know, is caused by germs, but is this the result of mankind having turned away from the power of God? Is disease sent as a punishment!

A: "No no, no, my friend. God punishes no one. When people pass on from the earth plane, they punish themselves by having to undo all the wrongs they did, and by having to do the things they neglected to do when on the earth. Disease is the result of improper care of the body, weaknesses, poor diet and contact with germs. There are many people who have plenty to eat, but their bodies are still under-nourished because they eat the things they like and not the food that is needed to keep the body healthy."

Q; Is it true that love of material possesions holds a person to the earth?

A: "The thing that is nearest to your heart and mind draws you. Where your treasure is, that is, where your heart is. You seek it."

Q: Does that retard a person's progression?

A: "There are many people who have accumulated great wealth, and they did not accumulate it by the sweat of their brow but through the labour of others, and their hearts are with that wealth. They cannot progress until they have inspired individuals still upon the earth plane who acquired their wealth in a similar manner, to use that wealth for the good of others who are in need. Then, too, there are many that stay in their homes and are held to the earth by the grief of their loved ones.

"Superstition and fear are the two greatest enemies in this world, as they create misery where there should be happiness, and prevent life from being lived to the full. When misery is the seed that is sown, older people have to reap those things because of the folly of youth. In every country there is strife at present. There is no country where there is no strife, superstition and evil thinking, and, in fact, every vice that one can think of going on and on. It can be remedied and you who are here that know and trust, send out your thoughts and prayers for them. It does not take a moment of your time to pray, and you do not have to stop your work—you can pray now that happiness will be brought to each individual, that the power that is centred in the Universe may be distributed in the right way, so that all peoples, irrespective of colour, creed or nationality may participate in the good that comes."

Q: When a person is connected with an accident where a number of people are injured or killed, is that person held responsible?

A: "No, that person is not held responsible unless the accident was caused through his neglect of duty. When a person is responsible for an accident through neglect, he is called to account when he comes our side, and has to prevent other accidents from happening. The elements of nature are often responsible for accidents, and then again sometimes things happen that appear accidental to the world but are not, and there is one person who knows and that is the person responsible for the accident. He knows whether or not he did his duty faithfully. If something happens through unforeseen circumstances, it is not held against a person. Very often, faulty material is given to workers, then they cannot be blamed, but the person who bought and paid for the material is to blame. If you buy the best, you get the best, and when a man or a woman takes it upon himself or herself to do a certain thing, then the very best that person put into that work will not only be of service to themselves, but will be the means of helping others to a happier and longer life. Many times through careless accidents parents are taken leaving little ones not provided for, and because of the conditions of the earth plane, those children do not have a chance to become good healthy citizens.

"Any person who is responsible for accidents through carelessness, liquor or other wilful neglect must, when he or she comes over here, prevent others from doing the same things. They will be the first to condemn themselves. I, myself, have prevented many accidents from taking place, but we cannot always prevent them. All spirit friends do not desire to do this work and no one is forced to. When help is needed, a signal is given and all those

who are anxious to help go at once. Many times we fail as that depends on whether or not we are able to reach through to the mind of the person that has it in his power to prevent that accident and whether or not he acts on his intuition or thought."

Q: Are the boys that fight and kill during war held responsible for the ones they kill?

A: "Not, if they are doing it in the line of duty. Man must follow the laws of his land, but those are man-made laws. God's law is "Thou shalt not kill."

Q: Are there laws in the spirit world that you must follow?

A: "We must have a feeling of love towards all. We live by love, we work by love and we progress by love. The greater the love, the greater is our progression. We must put away all thoughts of envy, jealousy or distrust. Of course, on the astral plane we do not harbour thoughts of that nature, as you cannot reach the astral plane until you have left those thoughts behind. I know that love is the greatest power."

Q: How can one find peace within the soul?

A: "You must have love to find peace, not a weak love or a selfish love but a strong love, the love of the Father, the love of the Great Spirit. When you have no fear, you have peace within your soul. Man today is so wrapped up in the things he has achieved and is achieving that he is forgetting everything else. He is forgetting his brother and sister who need help and it is the mission of thousands and thousands of missionaries on our side who are working upon the earth plane to get man to realize that there are kinder thoughts needed in the world today. Remember there is a great work brought about by sincere prayer of the heart. If you are sincere, there are spirit messengers who carry your petition to the Throne of Grace, and even we who are here, who are message bearers, have to pray for the comfort of those we are trying to help upon the earth plane."

Q: Is it true that our thoughts and deeds make up our spiritual garments?

A: "When you see your thought, you will understand. There is no getting away from it. You cannot escape one single thought that has been a hindrance to anyone or in any way deprived anyone of anything. You must atone for every wrong you have done on the earth plane.

"All people are held accountable for their own misdeeds. God, the Father, knows what is in each one's heart. He sees all and loves you just the same and forgives because it is easier to make a mistake than to do what is right. The flesh is weak and even the strongest person when faced with great temptation in times of adversity, often succumbs to it and is sometimes weak in thought if not in action. It is important to have love in your hearts and to love one another."

* * *

In the month of February 1947, four people of Winnipeg, Canada, who have been doing intensive investigation into the various types of psychical phenomena formed a circle to conduct new series of research. In April following, Mrs. (Dawn) Mary Marshall, the medium, attended a sitting at which time her spirit control "Walter" asked if the leader of the circle would invite her to attend regularly as there was some work he wished to put through.

"Walter" explained that he desired to put through work that would reach the people who were daily questioning the where's and why's of things here and hereafter. These questions and answers were later compiled together in the form of a book titled *Life's Purpose*. The above is from it. Ed.

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THE OTIS INVENTION

Each year more and more large, functional, multi-storey buildings are being built in India. But these buildings with thousands of square feet of floor space over many storeys would not be functional without a device which modern architects and engineers take for granted. The device is known as the elevator or lift.

The origin of this fascinating device goes back to 1852 when Elisha Graves Otis, a fortyone-year old American mechanic, was employed by the Yonkers Bedstead Manufacturing Company. Asked by his employers to build a freight hoist, he devised a safety elevator with a wagon spring overhead. The weight of the car kept the spring bent unless the cable slacked or broke. If that happened, the spring straightened out, two metal dogs were forced into notched metal channels, and the hoist stopped.

A New York furniture manufacturer, who had recently been in a hoist accident, saw Otis' invention and ordered two hoists at $300 (about Rs. 1,500) apiece. They were installed at his factory in September 1853.

Otis, who didn't think much of his device, had been on the verge of taking off for the California gold fields when that first order came in. He abandoned his California plan, and for the first time began to think seriously about elevators, At the Crystal Palace Exhibition in New York he dramatically demonstrated his elevator by having himself pulled aloft on it and then ordering the rope cut. From that time on, Otis had a successful business on his hands. It was in 1857, however, before his elevator was used for passengers.

Elisha Otis died in 1861 when his business was still an infant concern employing only a handful of workers, but his sons Charles and Norton carried it on, adding patents of their own devising and made it the successful firm it is today.

Elevators progressed from Otis' early spring-type version to such forms of motive power as hydraulic steam and, finally, electric. A New York hotel once installed an intriguing elevator supported on a giant cast-iron screw extending to the height of the building. The screw projected through the middle of the elevator—the car rose slowly as a steam engine in the basement revolved the thread. Another odd one was the patornoster elevator in Europe which consisted of two cars on an endless chain. Passengers were expected to leap on and off since the elevator never stopped. Still another elevator depended on a large counter-weight containing a bucket. The bucket was filled with water at the top of the shaft, and as it fell because of the weight, hoisted the car. At the bottom of the shaft the bucket emptied and the car came down.

Electric elevators came into being in 1889 and improvements on these have been made regularly. A substantial proportion of elevators in the United States and India nowadays are automatically operated. Levelling devices erased them. These operate either through photoelectric cells at each landing or magnetic switches on top of the cars which must line up with metal plates set in the shaft at every floor. That uneasy feeling that comes with too rapid acceleration is now pretty well under control, thanks to intricate gadgetry.

The latest improvement is the elevator that "thinks", a truly remarkable device. As passengers enter the car, hidden scales record their weight and relay the informa-

ion to an electronic brain in another part of the building. When the scales indicate that the car is full—or a certain interval of time has passed—the doors begin to shut. If a last-second passenger suddenly leaps into the car, electronic tubes or infra-red rays react and open the doors before they touch him.

If absent-minded travellers forget to push the floor button, a recorded voice reminds them of their lapse! If thoughtless persons stand in the doorway finishing a conversation, the voice instructs them to kindly move away from the doors! If they ignore that warning, the doors gently but inexorably nudge them out of the way!

Not all automatic elevators in America are equipped with voices, but this type is gaining popularity. The voice can be adjusted to announce whether the car is going up or down, the names of tenants at various floors, what merchandise is located at different floors, and so on. If someone pushes the emergency button the voice may inquire if it was pushed by mistake and, if so, to kindly reset it; otherwise, the voice continues, the engineer will be put on the line to provide any assistance needed.

The electronic computer that runs these elevators is given the data it needs to set up the most efficient schedule. This information includes weight of the load in the car, positions of cars in shalts the length of time people have been waiting, the number and location of corridor calls. From these facts the brain sets up the traffic pattern a pattern that varies with the amount of traffic. In the morning when most people are going up, the cars take off as soon as the scales report they are full. If one passenger wants to go to the top floor, the elevator may go to that floor first and then work its way down letting off the other passengers.

During heavy down periods at the close of business, cars go non-stop to the lobby when full, but the lone traveller who wants to go contrary to the pattern is not forgotten. If the brain discovers he has been waiting too long, a car is dispatched to pick him up. At night, when the building is empty, the brain sends all cars to the first floor, turns out the lights and shuts off the power. However, it is still alert and will send a car upstairs to get a last hard-working businessman!

The world's smallest elevator is located in a building in Chicago. Just big enough to hold one man, it is used to service a powerful beacon on top of the windy sky-scraper, and is situated in the slender tower that supports the light. The elevator with one of the longest drops can be found at Carlsbad Caverns in New Mexico, where it lowers passengers 700 feet into the cavern. But even that does not match the Empire State building in New York which has more than seven miles of shafts, and the longest elevator run in the world, about one thousand feet from top to bottom!

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ಭಗವದಾರಾಧನೆ	೦–೫–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಕ್ಕದೀವಂ ಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

STAR-LOVERS

Munich — Roughly one thousand West Germans have a special hobby: they spend many hours of their spare time gazing through telescopes, which are sometimes even home-made, at the stars. Little did the small group of amateur astronomers know when they decided to found the "Association of Star-Lovers" some ten years ago that their hobby would later become a matter of burning interest in years to come. Ever since the first days of active space research, which led to Sputniks, Explorers, Luniks and Telstars, not to even mention manned flights into space, world-wide interest in exploring the cosmos has increased by leaps and bounds. Today, there are more than 1000 organized amateur astronomers in the Federal Republic of Germany.

They belong to all classes of society,— people with university education, bank directors, students, apprentices, workers and office clerks. And it is no unfamiliar sight to see a 14 year-old boy in an earnest discussion with an 80 year-old pensioner at one of the club meetings. This common passion in space research unites this truly heterogeneous group of people who spend their every spare minute trying to find the secrets of the distant planets and suns of the dark skies.

The general-secretary of the "Association of Star-Lovers", Munich businessman Gunter Roth knows practically all of the members personally and has also seen their "observatories" which were often built in long years of hard work. But the 15 year-old carpenter-apprentice who built a 20-fold magnifying telescope which cost him 20 DM (five dollars) is taken just as seriously as the pensioned headmaster who used 10,000 Dm (2,500 dollars) of his old-age pension to install an excellently equipped private observatory on the roof of his little house. This miniature observatory has a turning dome and is equipped with everything from a Dassegrain reflector and a three-inch refracting telescope down to a parallactic rigging and built-in automatic sky-cameras, the same as in all major observatories.

The success of these "amateur star-gazer" is often surprising. And it has also been a great help to science whether it has to do with discovering hitherto unknown comets, planetoids or with the exact ascertainment and control of satellite orbits. For these reasons the "German Astronomical Society". the forum of the exact astronomical seience, enjoys working closely with the "outside-astronomers".

Idealism means a lot to the amateur astronomers. They sacrifice their leisure hours and even their savings to buy necessary instruments. This summer, professional astronomers and scientists along with roughly 20 "star-lovers" will travel to Canada in order to witness the total sun eclipse on July 20, 1963. It is expected that about one thousand color pictures will be taken at this time. The flight to Canada by chartered Lufthansa plane will cost the amateurs about 5000 DM (1,250 dollars)— and all of this for a one-time natural phenomenon that lasts no longer than one minute!

* * *

If they were in India our Desai would have fleeced them of those dollars!

WALKING FOUNDATION

Frankfurt — The person who walks 300 hours in one year receives a golden shoe—en miniature, to be sure With 200 hours per pedes the walker is entitled to a silver shoe, for 100 hours a bronze shoe. The idea of rewarding West Germans with a small insig nia and thus furthering their walking ambitions originated with the President of the German Olympic Society, Georg von Opel. Six weeks ago he published the club's conditions. On request, the "Walking Foundation" sends the interested hiker in and around Frankfurt a small booklet for registering the hours spent in walking. More than 10000 West Germans have already been won. In fact, a few days ago. a Frankfurt housewife absolved 106 walking hours, thus winning a bronze shoe. She is now walking her way towards a small silver shoe.

The "Walking Foundation" does not hold club meetings nor does it request dues from its members. Its sole goal is to rekindle interest in the nearly forgotten "sport" of walking, and at the same time to remind young and old alike that it's all to their own good to use their feet. Physicians believe that motorization has led to sharp increase in heart and circulatory illnesses. In fact, these illnesses are responsible for 48 per cent of all deaths in West Germany! And even though the average person has five times as much leisure time than at the turn of the century, his interest in active physical exercise has unfortunately remained static.

O GOD

Sidney Walker, whose ring name was Beau Jack, was an illiterate shoeshine boy who rose to New York State recognition as lightweight champion of the world. I once said to Beau Jack in his dressing room, "I understand you pray before every fight."

"That's right," he said, grinning. "I pray that nobody get hurt. Then I pray that it be good fight.

"Don't you ever pray to win?"

"No," he said. "Suppose I pray to win. The other boy, he pray to win, too. Then what God gonna do?"

ADVICE

General Carl Spaatz was coaching General Emmett O'Donnell in preparation for O'Donnell's appearance before a U.S. Senate committee. "Answer as many questions as you can with 'Yes Sir,' and 'No, Sir,' Spaatz advised. "If this doesn't suffice— and it probably won't— don't tell any lies. But don't go blurting out the truth!"

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COMMON SCRIPT

Sir, In today's Daily Citizen there is an article on the need for a standard pronunciation of English. The instances given will interest your readers, Mr. Austen Chamberlain talked of Irish finance—a long "i"—and the Chancellor of the Exchequer replied with a short one, the modern "i". Mr. Bonar Law keeps the ring of his "r's". Mr. Asquith rhymes morn with drawn. The Leader of the Opposition asks and answers with short "a" as in bat; the Post Master General replies with long "a" as in father. Which is right?

What is the second sound in "language"? Is it aj or ej or ij? Should we say ether or either? In the word "launch" is the vowel sound like a in father or like aw in awl? Is the f pronounced in often? Is the d in Wednesday? Do we distinguish in sound between which and witch?

My purpose in directing attention to this article is to show the need in devising an alphabet for Indian needs to confine our attention to the typical elementary sounds, and in using that alphabet to present the sounds as spoken by those we consider the best speakers

It seems to me that what the Indian vernaculars need is just such an analysis of Indian sound as will indicate word rather than express minute shades of the sounds. Generally speaking, the analysis of sound as given in Sanskrit grammars, together with the additional sounds found in Hindustani will be the best for an Indian national alphabet. The Tamil "primary letters" fall short and thus Tamil had need of a number of devices to distinguish between k and g for instance. Telugu is said by some to have a z sound. If so and if the best speakers use it surely then the Telugu will need a "z" to represent its sounds.

Altogether I believe the fifty-three typical elementary sounds represented in the scheme of "Romanic letters for Indian Languages" will serve for an accurate transliteration for the vernacular scripts or for a practical phonetic representation of the Indian sounds. J. Knowles.

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"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ವು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

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ಬೆಲೆ ೦-೭೫

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ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ವು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದವೇಲೆ ಮಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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TWINS

What is your chance of having twins? Friends of yours have suddenly produced twins and no one has been more surprised than they have. Perhaps you would like twins?

The chances of the average couple having twins is somewhere about one in a hundred.

If the wife has a brother who had twins, the chances rise slightly to about eight in a hundred: but if the wife only has a sister with twins they drop again to about five.

If the husband has a brother with twins the chances are about six in a hundred, but if he only has a sister with twins, again they drop, to as low as four.

The chances of having triplets are something like one in 10,000. For quads they're about one in 100,000 and for quins practically none at all!

There are two types of twins: Those that look alike and those that don't, labelled "identical" "fraternal."

Fraternal twins come from separate eggs. They are merely brothers or sisters or brother and sister who happen to have been born at the same time, and frequently there is nothing more than a family resemblance.

But identical twins come from the same single egg and therefore have much more in common. They're always of the same sex and so alike that it's hard to tell them apart—unless one has a cold, and then the other usually develops it too!

Did you believe that twins can only be inherited from the wife's side of the family? Scientists assure us that they can be passed down equally from either side and are as often inherited from husband as wife.

So, if there are cases of twins in your ancestry, your chances of possessing them are higher than the average couple's one in a hundred.

The surprising part is that you can have twins in your ancestry without their having been born, and with no one suspecting it.

Certainly more twins would be born if Nature always carried through the process of developing them. Frequently what started out to be twins ends in a single birth, either through failure of one egg to develop or failure of the second to fertilize.

So not only may there be twins in your ancestry without your knowing it, but you may be a twin yourself without knowing it!

Some experts maintain that everyone who isn't a twin is, in a manner of speaking, a pair of twins. Their argument is that the right side of each human body is different from the left.

If you're in any doubt about it, try this experiment. Take a fullfaced photograph of yourself, cut it in half down the centre of the face and have a reversed print made of one side. Then, paste the reversed print up to match the same half printed normally. You will have a picture of yourself as though one side of your face were exactly like the other. I don't mind betting it'll be a picture you won't easily recognize!

This experiment applies also to twins. And in the case of identical twins the process is merely doubled, as though there were duplicate pictures, for they are as nearly equal in heredity as it is possible to be. Their weaknesses and strengths are almost parallel, their physical structures so similar that they have been known to develop, almost simultaneously complaints that are not contagious, like appendicitis and toothache.

The similarity runs to character, too, though environment plays its part. Twins brought up together will have natures very alike. But twins brought up apart are likely to be as different as the atmosphere surrounding them.

Scientists record that in the case of identical twins, when one turned out a criminal it was found that in ten cases out of thirteen the other was also a criminal. This they blame on heredity.

I asked a friend with twins about the expense. She told me: "It costs exactly the same to have twins as one baby—except that everything has to be multiplied by two!"

So take courage from the fact that your chance is, probably, only one in a hundred after all! B. C.

PARTNERSHIP

To take advantage of the lower income tax paid in the United States by a partnership, one chap set up a partnership to include not only his wife but their small children as well. The wife was being cross-examined in connection with this in court.

"Do you participate in the management of the business?" asked the prosecutor.

Well, no, she replied. She had been too busy recently to participate.

"Too busy doing what?" the proscutor demanded.

"Producing partners," the wife said!

THE COMPUTER

Interested in testing a newly installed computer, an army officer asked the machine to predict the probability of the Third World War, and promptly received a one-word answer: "Yes." Annoyed at the lack of detail, the officer queried, "Yes, *what*?", and a few seconds later the machine tapped out the reply: "Yes, *sir*!"

MODERN DHRUVA

A young woman took her four-year-old son to mass for the first time. He peered all round the church for a while, then tugged at Mummy's sleeve. "Where is God?" he demanded. His mother gestured vaguely towards the ceiling. "He's up there," she shushed him.

Moments later the jangle of bells from the altar signalled the most solemn part of *the Mass. Again the child tugged at his* mother's sleeve. "Shouldn't He answer His telephone?"

"O MOTHER"

When a woman discovered that she was pregnant she broke the news to her teenage daughter who had been the only child for 15 years. The girl was aghast to find that there would soon be a baby in the house.

"Oh, Mother, how could you!" she exclaimed, "And you won't even let me smoke!"

VIRTUES

"Loving means to love that which is unlovable, or it is no virtue at all; forgiving means to pardon the unpardonable, or it is no virtue at all; faith means believing the unbelievable, or it is no virtue at all. And to hope means hoping when things are hopeless, or it is no virtue at all."

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OVERCOMING EVIL THOUGHTS

SWAMI SHIVANANDA

Why evil thoughts arise in mind? How are they to be encountered?

The very fact that evil thoughts give you mental suffering is a sign of spiritual progress; for many do not have that much of sensitiveness.

To some it is very difficult to keep the mind unruffled and pure, the causes being deep-rooted worldly-samskaras, unfavourable surroundings, and the predominance of extrovert tendencies. To some, of course, evil thoughts are not a problem at all. They appear occasionally as a passing phase without doing much havoc.

Watch your mind very carefully. Be vigilant. Be on the alert. Do not allow the waves of irritability, jealousy, hatred and lust to disturb you. These dark waves are enemies of peaceful living, meditation and wisdom.

Remedy the cause first.

The mind usually thinks of one thing at a time. Concentrating upon good thoughts or on any form of the Lord, or on the life of a great prophet, or meditating upon the vast expanse and the quiet of the ocean or the sky will be of great help.

Sometimes auto-suggession is of no great use because of its immediate relation with its counterpart that has beset your mind. Thinking of the evanescence of life at the moment will make you depressed and weak.

Auto-suggestion is very useful as a daily practice, according to the negative tendency predominant. Example: In the case of a strong desire to revenge, the life of Christ, Gandhiji or Lincoln is a suitable subject for meditation. But what then should be done on the spur of the moment?

If some wrong is done to you, you can never reconcile your mind by at once trying to think of forgiveness. It will be repulsive and the attempt will be a failure.

First control violent emotions by withdrawing the mind within and disassociating yourself from the cause and immediate environment. Meditate on the attributes of the Lord, or draw out your attention to a new, interesting realm. Study the lives of great saints.

Then take recourse to auto-suggestion. Ponder over the chain-reaction of the evil of revenge, and meditate on the glory and peace of forgiveness.

By not repeating such actions as would intensify the old, negative tendencies you are trying to combat, a great deal of success can be attained in smoothening out evil samskaras. Prayer, fasting, chanting elevating slokas and the name of the Lord, and systematic practice of concentration and meditation are, of course, the most important aids.

Relentless effort to live a spiritual life is very necessary. The angle of vision has to be changed. Regular sadhana should keep the mind always clean.

Introspect and scrutinise your motives. The cross-currents of like and dislike are yet very strong within you. The senses are still ungovernable There are secret longings and veiled desires. Vrittis are powerful. Lustful impulses are lurking within. You may ask the reason why you become sometimes angry. Anger is nothing but a manifestation of ungratified lust.

You are still far from being established in Pratyahara. Rajas and Tamas are very much manifest in your actions. Do not deceive yourself, A fanciful interest in the spiritual path is of no use. Resignation to fate or remaining static will be pernicious in the long run. You will repent later. Start vigorous sadhana now!

Positive overcomes the negative. Love overcomes hatred. Purity overcomes lust. Patience overcomes anger and irritability. Courage overcomes fear. A sattvic life overcomes a tamasic life. Therefore, make best use of the positive to overcome the negative.

Live an inner life, Speak little. Speak kindly, gently, genially, jovially, intelligently. Do not encourage fast friendship. Mix little. A certain amount of aloofness is very necessary, but do not be cynical, do not be friendless. This is a relative world. You have to be in good terms with your neighbours. Have only nodding acquaintance with hedonists, bohemians and epicurians.

Keep absolutely aloof from undesirable, vulgar literature, pictorials and motion pictures. Without moral purity no sadhana is ever successful.

Have some definite principles. Do not mix with women. 'Mother attitude' or 'sister attitude' is of very little use to a youthful sadhak. I am not asking you to be a hard-headed puritan. But when you know your weakness, there is no need to court a downfall!

Avoid pungent, hot dishes. Take light, nutritious, simple vegetarian food, but do not be a faddist. Adjust yourself to circumstances. Avoid heavy and late night meals. Do not eat now and then. A celibate really needs very little food. Overeating is a kind of passion. Fast completely once a fortnight. Have partial fasting once a week.

When you keep yourself busy, you do not harbour impure thoughts. When you rest and leave the mind blank, impure thoughts try to enter insidiously. Do not be idle. Engage yourself in some useful, interesting work at your leisure hours, as for example, take part in some useful social activities. On Sundays, instead of going to a picture, you can assist the Bharat Sevak Samaj, the Ramakrishna Mission, the Divine Life Society or any other philanthropic institution of your own; or, create a new field of public work.

Cultivate the spirit of yoga. Instil interest in your work. Serve selflessly. Serve without attachment, but do not be irresponsible. Serve unostentatiously. Serve for the good of others. Serve for the good of your heart.

HALF-TRUTHS

People are apt to fall into the error of loose generalization and eventually to accept certain sayings which are untrue. The phrase "practice makes perfect" is only half true, for if you practise the wrong methods long enough you will become thoroughly imperfect. We are told that, generally speaking, great men are born of poor parents, but a recent survey of the Dictionary of National Biography, which contains 30,000 names, shows that poor parents have furnished only 12 per cent of these eminent people, and that in recent years the percentage has diminished. Don't believe that a red rag maddens a bull. Bulls cannot distinguish between colours, and it is only the movement of the rag that enrages them. Child prodigies do not peter out after attaining manhood. Professor Lewis Terman has studied the careers of 1,000 brilliant children and finds that most of them carved out excellent careers!

"TABAGO"

The habit of enjoying the smoke from slowly burning vegetable matter by no means has its origin in the fact that Sir Walter Raleigh found the American Indians to be nicotine addicts. The habit is of much older origin. The ancient Greek, Herodotus (484-425 B.C.) recounted the following about the savage Scythes, who dwelt on the shores of the Black Sea; "From this hemp the Scythes take the seeds, creep into their tents of felt and throw them (the seeds) on fire-heated stones. When the seeds are thus heated such a vapour arises as may only be equalled by a Hellenic steam-bath, and the Scythes murmur and cry out in pleasure at the aromatic smoke."

At the time of Columbus's landing, natives of the West Indies and of the eastern coast of South America were quite unaware of the delights of the pipe. They enjoyed their tobacco in a form rather like our modern cigar, rolling the leaf into a firm cylinder which was covered with an outer sheath of maize leaves. The Indians called these cylinders "tabago"—and hence the universal name to-day.

The Spaniards became passionate addicts to tobacco even from the first years of their conquests. First the fever-stricken and ailing took to smoking, to alleviate their pain and misery. And soon hale and hearty conquistadores took up smoking—just for the pleasure it gave them. Presently they began to cultivate the delectable weed, raising new varieties and developing new flavours. Already at the end of the sixteenth century the West Indies, Cuba, Trinidad, etc., were well covered with tobacco plantations. From there the new pleasure was introduced by Spanish, English and Dutch seamen, to the Old World.

THE STOMACH

J B. S. HALDANE

It has been known for centuries that men and other animals produce a gastric juice containing a good deal of hydrochloric acid. It is not essential, for men can live for many years without a stomach. But it plays an important part in digestion. Along with an enzyme, pepsin, secreted with it into the stomach, it begins the breakdown of proteins in the food into smaller molecules which can later be built up into living tissue. And it kills off a large number of the bacteria in our food, and protects us against infection to some extent.

The mechanism responsible for hydrochloric acid secretions has been discovered by Reid in the United States and by Crane, Davies and Longmuir at Sheffield, in England. Some readers will object to my use of the word "mechanism". I certainly do not believe that my body is a machine. But parts of it can be explained mechanically; for example, it is quite legitimate to talk of the mechanism of a joint, provided we remember that the joint is alive and thought it can be described as a mechanism, this is not a full account of it.

The secretion of hydrochloric acid is an electrical process Crane and his colleagues worked with membranes from frogs' stomachs, and found that they kept up a potential difference of about a thirtieth of a volt, the inside of the stomach being negative. They could make their stomach preparations produce a small current over many hours. The out-put was not very great but amounted to about one watt for six pounds of dry weight. This is not a very high performance, but the stomach is doing a great many things besides making an electric current. The current stops if the stomach is deprived of oxygen and starts up again when oxygen is supplied again. Not more than a tenth of the energy supplied by the combination of oxygen with food goes into making current, but again the stomach is using most of it for other purposes.

(To be continued.)

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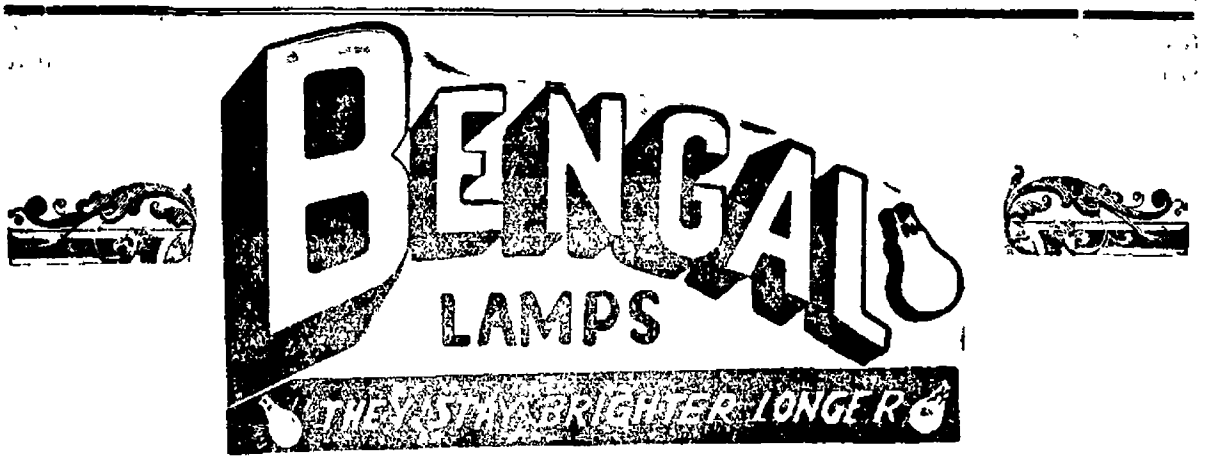

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